

WESTERN RECONQUER

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No. 48

Gay Shroud

Green and Gold in rich riot spread—
Splashes of yellow, splotches of red—
Leaves of the maple, leaves of the beech,
Far as your vision of our street can reach.
A carpet so rich no Persian's deft hand
Ever made, nor his ready brain planned,
As covers today the bright green sward
That yesterday gleamed in each dooryard.

Splendid November! Gorgeous leaves!
How royal the mantle your witchery weaves!
But why do you make your garment so gay?
Thou grim November, with sky so gray!
Are we to think you vainglorious and proud;
Or is what you're weaving really a shroud?
A shroud let it be, for the year that is dying;
For the days of its life, like the leaves,
are fast flying!

JOSEPH A. GAINES

Glasgow, Ky.

Devotional and Religious Thought

THANKSGIVING

Lord we thank Thee for the sunshine,
And we thank Thee for the rain;
Lord we thank Thee for the glories
Of the hillside and the plain,
Lord we thank Thee for the flowers,
And we thank Thee for the trees,
Lord we thank Thee for the blessings
Thou dost waft us on each breeze.

Lord we thank Thee for the springtime,
And we thank Thee for the fall;
Lord we thank Thee for the summer
And the winter, storms and all;
For our daily bread and raiment,
And for every temporal need,
For the blessings of Thy providence
As e'er onward time doth speed.

Lord we render our thanksgivings
For our pleasures and our pains,
For our joys and for our sorrows,
For our losses and our gains,
For our failures and successes,
For our triumphs and defeats,
We do bring our hearts' best praises
To Thy blessed mercy-seat.

For this wondrous land of ours,
For its rights and liberties,
For its beacon-light that shineth
To the lands beyond the seas.
For our homes and all the dear ones,
For the loving friends in life,
For Thy ever-abiding presence
In the stress and strain and strife.

For the privilege of service
In the kingdom of the Lord,
For the joys of Thy salvation
And the wonders of Thy word.
For the fellowship of brethren,
Through the dark and light the same,
Who are always bearing blessings
In the Master's gracious name.

For the hope that's set before us
In the Gospel of Thy Son,
For the fullness of Thy glory
When our traveling days are done;
For the life beyond the River
Where the shadows never fall,
And the Lord of Life forever
Is the glory of it all!

—R. E. L. Harris, in The Christian Index.

THOUGHTS OF THANKSGIVING

It has been said that, "To be thankful one must be thoughtful." We all know that, though probably we have not thought of it lately. We all know that if we think at all we will also thank. But how to reveal our appreciation and how to be thankful in a worthy manner is another matter. How to prove that we really are thankful is something that will require more than thinking. It will require action as well.

It may seem hard to you to tell others about your many blessings instead of

about your troubles, or to get up in a meeting and testify how happy you are since Christ came into your heart; but I think that is comparatively easy when you stop to think of what it means to express your joy and your thankfulness in everything that you do. Why? Because none of us talks all the time. Telling requires only a few minutes. But everyone of us is in action in some way or another all of the time, therefore it is much harder to reveal our thankfulness with our actions.

It is possible to do so though, and I believe that is the real way to do it. In fact are we not judged more by what we do than by what we say? I think so. When we talk about the joy that is in our hearts since we have accepted Jesus Christ as our Saviour and of how thankful we are for Him and then go about doing questionable things, what will we be judged by—by what we said or by what we did? By the latter I'm sure. Therefore, it behooves us as Christians to be very careful about letting our actions contradict our words.

—Leonard Eilers, in
California Christian Advocate.

WE WORSHIP A GOD WHO INSPIRES UNSELFISH SERVICE

The long record of His dealing with men makes plain that He calls them to send them out again, then He endows them for service, that He gives them rich gifts in order that they may know the joy of sharing, and that He wants them to do unto others as they would have others do unto them. The most precious treasures in our human experience and the most abiding values in our Christian civilization are the results of His Spirit prompting men and women to serve. We delight in this opportunity to acknowledge our debt to Him who stirs His people to give themselves in self-sacrifice for the betterment of mankind. And we are grateful that He deems us also worthy to be numbered among His workmen.

We are thinking today, as our custom is, of the orphans whom our Father in Heaven has placed in our care. What could be more fitting than to think of the fatherless on such a day as this? This is the day on which loved ones come together. This is the day on which the beauties and the comforts and the joys of home receive emphasis. I am sure God does not intend us to be selfish in our joy. I am sure, too, that our deepest satisfaction on this day can come only as we open our hearts and pour out our gifts to these little ones who have nothing except what their Christian friends provide for them. I thank God today that the very thing I

believe He most wants me to do is the thing my heart most prompts me to do.

If I can do something to make life a little happier and safer and more worth while for a little boy or girl who has neither father nor mother and who throughout the years of childhood and youth must do without a home which father and mother alone can provide, I want to do it. And I know that you must feel that way about it too. And we thank God that He gives us the opportunity. I know of nothing that can cheer an orphaned child more than the assurance that this is not a cold, heartless world, but a world in which there is a host of loving friends, friends who care and who will provide. And I know that nothing will please the Father's heart more than to see His people make faithful and loving provision for these little ones.

Suppose your little child were left desolate. What is more pitiful than a helpless, desolate child! You would pay any price, even to your life, for the welfare of your child. Let us do for the child of another what we would have that other do for our child, if our situations were reversed. That is the spirit of Christ, is it not?—T. E. Gouwens,
in Christian Observer.

"LET YOUR LIGHT SHINE"

Is your lamp burning brightly? It is a fearful sin to be going through the world with a light kindled by the Holy Ghost to guide sinners to Jesus and yet to carry this as a dark lantern, which can give no benefit to anyone. But, ah, how vain is it, on the other hand, to hold up a lamp to one when the light is almost out and the oil is nearly done.
—W. C. Burns.

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"Earnestly Contend for the Faith Once for All Delivered to the Saints."—Jude 3.

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Charles Haddon Spurgeon's Message for To-day

BY THIS time many of our readers will be weary of the Down-Grade Controversy: they cannot be one-tenth so much tired of it, or tried by it, as we are. When the first article appeared, a friend wrote to warn us that he who touched this theme would gain no honour thereby, but would bring a host of enemies around him. We believed his prophecy, and with this as part of the reckoning we went on, for a solemn sense of duty impelled us. The result is not other than we looked for: the treatment our protest has received is neither better nor worse than we expected: possibly we have personally received more respect than we reckoned on. Hitherto (and this matter is now merely in its beginning) the chief answer has come from the public teachers, and as far as their public answer is concerned, it amounts at its best interpretation, to the admission that there may be a little amiss, but not enough to speak about. They are sorry that a few brethren go rather too far, but they are dear brethren still. Many good men lament the fact that liberty is, in certain instances, degenerating into license, but they solace themselves with the belief that on the whole it is a sign of health and vigour: the bough is so fruitful that it runs over the wall. At any rate denominational peace must be kept up, and there must be no discordant charge of defection to break the chorus of mutual congratulation.

I

THE intense desire for union has its commendable side, and we are far from under-valuing it. Precious also is the protest for liberty which certain valorous souls have lifted up. We rejoice that our brethren will not submit their consciences to any man; but the mercy is that we do not know of any man who desires that they should. Specially is the object of their brave opposition as free from a desire to rule over them as from the wish to be ruled by them. It is a pity that such loyalty to liberty could not be associated with the equally warm expression of resolve to be loyal to Christ and His Gospel. It would be a grievous fault if the sons of the Puritans did not maintain the freedom of their consciences, but it will be no less a crime if they withdraw those consciences from under the yoke of Christ.

To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defence of the Crown-rights of King Jesus, we cannot give up the Crown Jewels of His gospel for the sake of a larger charity. He is our Master and Lord and we will keep His words: to tamper with His doctrine would be to be traitors to Himself. Yet, most unconsciously, good men and true may drift into compromises which they would not at first propose, but which they seem forced to justify.

Yielding to be the creatures of circumstances, they allow another to gird them, and lead them whither they would not; and when they wake up and find themselves in an undesirable condition, they have not always the resolution to break away from it. Especially in the company of their equally erring brethren, they are not inclined to consider their ways, and are not anxious to have them remarked upon; and, therefore, in this brief paper we venture to make an earnest appeal from brethren assembled to brethren at home in their studies quietly turning over the matter.

Mr. Spurgeon Sums Up Why He Left Baptist Union

The Bible Witness, of Great Britain, edited by that untiring witness of an unemasculated faith, Rev. Arthur H. Carter, who is a Baptist minister, in a recent issue devotes a page to Mr. Spurgeon's final summation of the Down-grade Controversy in which he split with the British Baptist Union. Many wrote to Mr. Spurgeon in those days anxiously inquiring what they should do. Mr. Spurgeon said: "To these we have had no answer except that each one must answer for himself after seeking direction from the Lord. In my own case I retire at once and distinctly from the Baptist Union. In the isolation of independency, tempered by the love of the Spirit, we think the lovers of the Gospel will find their immediate safety. Oh, that the day would come when in a larger communion than any sect can offer, all who are one in Christ may be able to blend in manifest unity! This can only come by way of growing spiritual life, clearer light upon eternal truth, and a closer cleavage in all things in Christ Jesus."—Editorial Note.

As much as possible we beg them to forget the obnoxious reprover, and to look the state of affairs carefully in the face, and see if it strikes them as it does us. We will put it plainly, not to provoke, but to be understood.

I

AS A matter of fact, believers in Christ's Atonement are now in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the Fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immortal, and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such.

Gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like Confederates in Evil. Before the face of God we fear that they wear no other aspect. To our inmost heart this is a sad truth from which we cannot break away.

It is lawful to unite with all sorts of men for good and benevolent and necessary purposes, even as at a fire, Pagan and Papist and Protestant may each one hand on the buckets; and in a sinking ship, heathen and Christian alike are bound to take turns at the pumps. For useful, philanthropical and political purposes, united action is allowable among men of the most diverse views in religion. But the case before us is that of a distinctly religious communion, a professed fellowship in Christ. Is this to be made so wide that those who contradict each other on vital points may yet pretend to be at one?

Furthermore, we should greatly object to the sniffing about for heresy which some speak of; but in this case the heresy is avowed, and is thrust forward in no difficult style. No words could be more explicit had they been selected as a challenge. We have not to deal with those tares which were like the wheat, but with thorns and thistles which declare themselves openly.

Whether the Down-Grade evil has operated on few or many is a question which may be waived: it has operated

manifestly enough upon some, and they glory in it. Yet professedly sound believers are in full accord with these outspokenly heterodox men, and are linked with them in set and formal union. Is this according to the mind of the God of truth?

The largest charity towards those who are loyal to the Lord Jesus, and yet do not see with us on secondary matters, is the duty of all true Christians.

BUT HOW ARE WE TO ACT TOWARDS THOSE WHO DENY HIS VICARIOUS SACRIFICE, AND RIDICULE THE GREAT TRUTH OF JUSTIFICATION BY HIS RIGHTEOUSNESS? THESE ARE NOT MISTAKEN FRIENDS, BUT ENEMIES OF THE CROSS OF CHRIST. THERE IS NO USE IN EMPLOYING CIRCUMLOCUTIONS AND POLITE TERMS OF EXPRESSION—WHERE CHRIST IS NOT RECEIVED AS TO THE CLEANSING POWER OF HIS BLOOD AND THE JUSTIFYING MERIT OF HIS RIGHTEOUSNESS, HE IS NOT RECEIVED AT ALL.

III

IT USED to be generally accepted in the Christian Church that the line of Christian communion was drawn hard and fast at the Deity of our Lord; but even this would appear to be altered now. In various ways the chasm has been bridged, and during the past few years several ministers have crossed into Unitarianism, and have declared that they perceived little or no difference in the two sides of the gulf. In all probability there was no difference to perceive where they abode.

It is our solemn conviction that where there can be no real spiritual communion there should be no pretence of fellowship. Fellowship with known and vital error is participation in sin. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship.

We cheerfully admit that among men who possess the divine life, and a consequent discernment of truth, there will be differences of attainment and preception and that these differences are no barrier to love and union. But it is another matter when we come to receiving or rejecting the vicarious sacrifice and the justifying righteousness of our Lord. We who believe Holy Scripture to be the inspired truth of God cannot have fellowship with those who deny the authority from which we derive all our teaching. We go to our pulpits to save a fallen race, and believe they must be saved in this life, or perish for ever how can we profess brotherhood with those who deny the fall of man and hold out to him the hope of another probation after death?

They have all the liberty in the world and we would be the last to abridge it; but that liberty cannot demand our co-operation. If these men believe such things, let them teach them, and construct churches, unions and brotherhoods for themselves! Why must they come among us? When they enter among us at unawares, and are resolved to stay, what can we do? The question is not soon answered; but, surely, in no case will we give them fellowship, or profess to do so.

Tennessee Baptist Convention Holds Fine Session

A. M. VOLLMER, Pastor First Church, Dyersburg, Tenn.

THE Convention proper was preceded by a day's session of the Minister's Conference. This Conference chose for its general theme of discussion, "The Pastor-Shepherd," which was divided into four divisions, namely: "The Pastor Seeking the Sheep," "The Pastor Feeding the Sheep," "The Pastor Guarding the Sheep" and "The Pastor Sheering the Sheep."

The Opening Session of the Convention was set for 7:30 P. M., November 12. After a song service and devotion period led by W. R. Pettigrew of Springfield, the welcome address given by Richard N. Owens, the pastor of the host church, which was responded to by Pastor J. R. Black. The Program Committee announced the order of service after which the Convention re-elected Dr. R. G. Lee for the fourth consecutive time. The Convention sermon was preached by Rosco Smith, who took as his subject, "The Grace of God." It was one of the most able deliverances upon that subject many who were present had ever heard.

The Wednesday morning session began at nine o'clock and after the usual song, praise and devotional period, Dr. A. U. Boone introduced the pastors who had come to Tennessee since the last session [Mr. Vollmer was one of them.—Ed.]. Reports were then heard relative to the Hundred Thousand Club and the Laymen's Work. A very impressive pageant depicting the far reaching influence exercised by the Baptist and Reflector was presented. Perry F. Webb, pastor of the First Church, of Pine Bluff, Ark., preached on the subject, "Some Superlatives." He demonstrated unusual ability as a preacher and the assembly felt the power of the Holy Spirit in his message.

The afternoon session was devoted to the cause of Home Missions, Temperance and Social Service, and reports on Orphan's Home, Relief and Annuity, Hospital and Woman's Work. The entire Wednesday night session was in charge of Dr. John D. Freeman, the State Mission Secretary. Andrew Allen, the new Sunday-school and Laymen's Work Superintendent for the State and Henry C. Rogers, Baptist Training and Student Union Director, were presented and each delivered an enthusiastic and helpful message.

Then a series of brief messages were brought by pastors and workers under the State Board. The subjects of these

messages were: "How My Church Tithes," "Saving a Cause," "Where Hearts Break," "Mining Camps and Mountain Coves," "The Forgotten Church," and "The Industrial Urge." Dr. Freeman himself brought the program to a fitting climax with a stirring message on, "Our Challenge."

On Thursday morning the Sunday School Board was represented by Dr. P. E. Burroughs, who spoke on the work of the Board. The three Baptist State Colleges—Union University, Carson Newman and Tennessee College for Women—were represented by their Presidents, each of whom brought a brief message about their work. The work of the two South-wide Seminaries and the Baptist Bible Institute was sketched briefly by representatives of these institutions. An address on the work of our Foreign Mission Board was made by Rev. R. S. Jones, field representative of the Board. He brought many cheering words, among which was the report that by December 1, the debt of the Board would be less than \$500,000.

The closing session which was held Thursday afternoon was given over to Obituaries, Memorials, Reports on Nominations, after which the Convention was brought to a most fitting climax with a sermon by Dr. R. G. Lee who had as the theme of his message, "The Transfiguration." He sent the messengers away with a note of joy in their hearts and a consciousness that they too had been on the mountain top.

The Convention was marked by a spirit of optimism and fine fellowship. There was not one discordant note sounded during the entire session. It is this spirit which, when disseminated throughout our Southern Baptist Zion, will extend in a more complete and rapid way the Kingdom of God at home and abroad.

A daughter was born to Dr. and Mrs. Clifton J. Allen, Fairmont, N. C., on November 5.

Brother J. F. Burriss has moved from the First Church of Walhalla, S. C., to the Ridge Spring Baptist Church, in the same state.

Dr. Johnston Myers, for forty years pastor of Immanuel Baptist Church Chicago, died on October 29. He observed his fiftieth anniversary as a Baptist preacher during last June.

Is Kagawa a Safe Teacher?

TOYOHICO KAGAWA is one of Japan's best known pastors. For years he lived by choice in the slums among the people with whom he is spending his life. A biographical sketch at the beginning of his book, "Love the Law of Life" (reviewed in the Sunday School Times, May 10, 1930), tells us that he was at that time (1920) in charge of three Christian churches, one in each of his settlements in Tokyo, Osaka, and Kobe.

In a speech before Shanghai Christian leaders in 1927 he said he felt called to help the needy and the sick, to educate the slum boys, and to preach on the streets. He was largely responsible for the development of the Japan Federation of Labor and he organized the National Peasants' Union of Japan. He had a slogan for his activities, "One Million Souls for Christ in Japan!" Up to that time he had written about forty-five books, and through his literary earnings did much to support his own work in the slums.

The Missionary Review of the World (January, 1932) said to him: "Probably no Christian Japanese and few in any station in life are as widely known and as influential for good as is the Japanese Christian author, preacher, lecturer, and social worker, Mr. Toyohiko Kagawa, who has been in America lecturing in various colleges and cities." But the magazine, Far Horizons, of the same date, certainly paid him a doubtful compliment when it said that he had been called "the Christian Gandhi of Japan."

I

UNLESS Mr. Kagawa has radically changed his views since the publication of two of his books in English, "Love the Law of Life" (mentioned above) and "The Religion of Jesus" (reviewed in the Times, July 16, 1932), "the Gospel for which he stands," concerning which a Georgia minister has inquired, is "another Gospel." One is at least reminded of Paul's warning to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6, 7).

In Mr. Kagawa's book, "Love the Law of Life," many of the statements on doctrine are distinctly unscriptural. For example:

"I have only one Gospel, only one way of salvation: It is that the cross be over-passed by love."

"The Atonement means a re-action in which 'self' is melted in the perfect crucible called Christ."

"Love knows no death. This is the meaning of the cross."

Referring to 1 Corinthians 12:12-27 he writes, "Paul derived this material from an ancient Roman parable."

"Thus discovering the marvelous fact of an elaborate cosmic design, we cannot but feel that there exists a Being in the universe great beyond our power to imagine. Whether this being should be called God or not I do not know."

"This practice [living sacrifices] was not unknown even among the ancient Hebrews. Abraham's intended sacrifice of Isaac is an instance. Though it was prompted by strong faith, it goes without saying that the motive for it was not love."

"Buddhists, Mohammedans, Christians—these are not Love's divisions."

Kagawa is an ardent evolutionist. He writes: "Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from man to son of God. What a courageous faith! The belief that there is a direct line of evolution from amoeba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing." "Belief in evolution is a bolder faith than Abraham's belief in the Promised Land. His land was the lean country of Palestine; the Promised Land of evolution is growth from electron to Divinity."

Sunday School Times Editorial

For weeks we have been seeking an adequate background of information on which to inform our readers of dangers that appear to be involved in inviting the famous Japanese Christian, Kagawa, to make a series of addresses over a period of months before many of the most prominent religious assemblies in America, including several of the most outstanding platforms created by the trust and support of Baptists in the South. It must be assumed that some trusted leaders have decided that Kagawa utters a proper Scripture message for the inspiration and guidance of our Baptist people. While still studying the matter, the Sunday School Times, of November 16, a reliable publication, in an editorial has imparted information which we pass on to our readers. It is a depressing exhibit. We seem driven to conclude that one or more of our own leaders has apparently been tied on and has used influence to place this sensational world figure before key-assemblies of our people, including our impressionable young people, to hold forth as a trusted light to show Baptists the way in faith in these times of perplexity. We have no thought that real knowledge of Kagawa's Modernistic views was possessed by those responsible, though we are less assured as to a knowledge of his "social gospel." But what are our Baptist people in the South to think of the spiritual understanding that would invite a speaker, however far-reaching his world repute, to appear on our most prominent and influential platforms, apparently without knowing the facts—which were available in numerous books by and about him—as to what he believes and teaches?—Editorial Note.

II

THE errors of Mr. Kagawa's other book, "The Religion of Jesus," are even more serious, for when a man undertakes to write sympathetically on such a subject as this, his readers have a right to expect an accurate study of what Christ taught. But they will not find it in this volume. Kagawa makes a great many unscriptural statements, of which the following is an example: "The true deep meaning of redemption is that Jesus apologized to God for all the failures and sins of mankind, taking responsibility for them on himself."

The author's comments on the Resurrection would make shipwreck of weak faith. Among others, he makes the following statements: "We do not know in what form the Resurrection did come. Whether it was in the flesh as the Gospels teach, or in the spiritual body as Paul tells us, it makes no difference. Anyway, Jesus was truly revived in the hearts of the disciples. Here is the beginning of Christianity. If you want to take it as a superstition, you may take it so. But from this, as a starting-point, the Gospel of Jesus has spread over the whole world." "The disciples believed that Jesus revived in the flesh when they themselves revived spiritually."

It seems impossible that Mr. Kagawa can believe in the deity of Christ and at the same time write: "Jesus thought that when the conscience is keen, God will naturally grow in the soul." "Jesus felt intuitively that God was his father." "Jesus experienced God as the Forgiver of sins." "Jesus Christ spent all He had for His movement." The false idea that Christ began a movement is repeatedly set forth in this book.

III

IT IS significant also that in his own paper, The Kagawa Fellowship Bulletin (November, 1933), the so-called Oxford Group Movement (Buchmanism) is advocated. "Toyohiko Kagawa," says the writer: "was one of the first in Japan to see the significance for this country of the Oxford Group Movement. Soon after the book, 'For Sinners Only,' was available here in English, Mr. Kagawa had a translation on the Christian Literature Society, and it has enjoyed wide and favorable acceptance . . . Groups employing the 'Oxford technique' are appearing in many circles both Japanese and foreign. The times are ripe in this country for such a revival of personal religion, and Kagawa's sponsorship of it will help it gain a synthesis of values with the 'social gospel.'

(Please turn to Page 12.)

Across the Mason and Dixon's Line

G. P. BUSH, Pastor Ft. Mitchell Church, Covington, Ky. Before the Greater Cincinnati Baptist Ministers' Conference.

HISTORIANS tell us that 170 years ago, two English surveyors in order to settle the dispute between the States of Maryland, Delaware and Pennsylvania surveyed a line which became known as Mason and Dixon's Line. About a hundred years later, this line became famous as separating the slave-holding from the anti-slavery States. The Civil War abolished slavery but failed to erase this ancient landmark. War was once associated with this line but this is no longer true for we are brothers united in one glorious country.

Hereditry and topography are ever effective in shaping the peculiarities of a people. Such peculiarities abound in the South. Her white population is chiefly of English descent and her colored of African. It takes two continents to explain her idiosyncracies. The sturdy purpose and loyal attitudes of the English, yet no less the primitive simplicity and emotional imaginativeness of the African are there.

I

THEY tell us that the purest strain of English blood is found in the mountain regions of Tennessee and Kentucky, yet I fail to see how this reflects any special honor to the mother land. If these highlands portray the England of three centuries ago, surely we must be amazed at the marvelous progress England has made since then. However the mountain people should not be known only for their ignorance and superstition, for they are the rich possessors of sterling traits of character which should shame many of us. If they are called feudists, bootleggers and the like, please note with what success they have exported their wares, for the metropolitan areas have magnified their little cliques into mighty armies of crime and plunder. I grant you that they are exceedingly clannish, but so are the renowned Four Hundred. If you are peeved because you have failed to make entree into their set, have you tried to smash the cage of the multi-millionaire? If they have resisted the higher learning, will you censure them, in view of present-day brain trusts and ultimatums issued from some professor's chair, which has been warmed by socialism.

There is some compensation for simple minds. Erudition often muddies the waters. Sophistication is the bane of many a life. Crags, babbling brooks, iridescent water-falls, towering oaks, tuneful birds; all these prove great teachers. Hearts are more responsive to the wonders of nature than are heads. The granite of the mountain seems to find lodgment in these uncouth rustics and builds a character of honesty and uprightness. Their peculiarities make for isolation. Their contacts with the world usually result in suspicions. Many bright minds and noble hearts are found among them. Most of them have a Baptist background; it is of the old order, and often very little missionary. The outsider is to them a foreigner, and since they are skeptical of them, they are not interested in foreign people.

The South, with its forty-two millions of people; with its four million white Baptists and about two and one-half million colored Baptists, presents an interesting picture. If we are correct in our understanding of New Testament teachings, then this area must prove a joyous scene for the eyes of Him who seeth all things.

A mother is affected by the babe which she nurses, equally so has the white race of the South been affected by the black baby which was put into her arms. The religious fervor of the negro has warmed her heart. She has planted and she has gathered to the tuneful notes of negro spirituals. If she has suffered from the animal instincts of the African, she has also profited by the spiritual. While in many instances she has persecuted and wrongfully condemned, in far more instances, has blessed and lifted up this child of adoption. She refuses equality but more frequently gives love. Which is the better?

II

THE friendship of these two races through the years—the stronger and the weaker—has been the finest eulogy of this fair land. The foreigner has presented more serious problems than the negro. The South unwisely sought separation when she felt that brotherly ties had been broken but against this section you cannot truthfully bring the charge of anarchism, socialism and their ilk, which seek to overthrow the government. She has had and still has her fanatics, both in religion and in state, but these are mere steam-cocks, which relieve rather than endanger her progress.

Survey her vast territory stretching from Mason and Dixon's line to the warm waters of the Gulf of Mexico and the Rio Grande. Earth offers no prospect more entrancing, whether you lost yourself in the rapturous beauties of the Shennadoah Valley or motor through the Eden of Kentucky's bluegrass or bask in the warmth of Florida's balmy clime. God has hung no bluer curtain over any land nor do heaven's light brighten fairer fields, where purple blooms give promise of a white harvest.

The Father-of-Waters grow stronger as he travels through and makes his way to the mighty gulf. From her cedars the nation pencils her budgets; her cotton clothes the world; her tobacco soothes the young and aged; her fruits and vegetables feed millions beyond her borders; with her oils and minerals, with her iron and granite, she not only builds and moves within her own borders but she adds largely to construction in many lands.

We are more concerned with her people than with her resources. Their problems, their yearnings, their progress lead us to further inquiry. Her poverty and her ignorance have been advertized more than her wealth, her intelligence and her progress. She has produced more than her share of statesmen, philosophers, poets, generals, inventors, theologians and educators. Our three greatest presidents, Washington, Jefferson and Lincoln were all born south of Mason and Dixon's line. She can give you the sonorous chant of the backwoodsman, who drones away by the hour or the princely Truett who is superbly eloquent with his simplicity.

The richness and loveliness of music is portrayed by our Grace Moore. Our after dinner diversion from our Amos and Andy, or Lum and Abner. We have no brain trusts for it is characteristic of our people for each to think he knows more than the other. Our land is one of romance and song. We love the age of the troubadour. Principally a rural people, we choose the great out-of-doors as our temple of praise. We continue to revel in poetic fancies and are keenly responsive to the whiff of the roses, the burr of the brooks and the lilt of the birds. We think in terms of magnolia blossoms and stately pines. Our language becomes bombastic, florid, grandiloquent, and occasionally oratorical, but always sentimental. We stress the heart and not the head. The gentler emotions still linger with us for we still dream dreams and see visions. The Bible stories are accepted by us as facts and not myths.

We have no hesitancy in believing the ancient accounts. We do not relish the remoteness of things. We think of creation as a work fresh from the hands of God, and man as his special act of love. The breath of the rose, the breath of the morn, the breath of life, the breath of God, all harmonize. We have no doubts in regard to Eden, for our life has been in part embowered in roses, our infancy one of innocence and our disobedience has chased us to the thorns and sweaty toil. We walk with the patriarchs and the prophets and consider them our neighbors and friends. Simple folk with simple faith, we accept without question the virgin birth and the deity of Christ. His miracles are better understood than the marvels of invention, His redemptive blood than the science of religion. He spoke the language of love and it appeals to our hearts.

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EDITORIAL

Sidelight Upon "Social Gospel" Boring Within Northern Methodist Body

THE CHRISTIAN ADVOCATE of New York calls attention to certain memorials adopted "by the so-called National Council of Methodist Youth," which organization is a foster child of the Methodist Board of Education. This nursling recommends to the General Conference that the foster-parent Education Board be favored.

It appears that the Education Board sponsored and brought to birth the Youth Council. The Advocate declares that this Board has also taken care "that the young people should be guided to the desired decisions by bringing into their meetings a group of carefully selected 'resource men,' the latest implement of propagandism." The Advocate further says that "the impression is quite general throughout the Church that the so-called 'Youth Movement' is a notable example of a worked-up and personally conducted affair."

Editor Joy declares that nothing would give responsible Northern Methodists more satisfaction than to be assured that their young people in large numbers are on their own seeking ways in which to express their ideals and aspirations. He continues: "On the other hand, the Church has highly proper misgiving in the persistent use of its name and its official organization in the interest of special theories of social and economic policies" [our type emphasis.—Ed.]

The informed reader among Baptists will be at no trouble to know what Dr. Joy means. He means that dominant elements in the Education Board have gone socialistic, likely even modernistic, and they intend to use this Youth Movement as their stalking horse, or propaganda front, to sell to Methodists the new theories that betray the Christ of faith.

If Baptists in the South were ever to be so unwise as to set up a "social service board," they would have instituted an instrumentality which in other denominations has habitually wrought by boring from within to substitute a "social gospel" for the blessed Gospel of Redemption.

Unless our Baptist people have lost that spiritual poise we have habitually shown toward such emptying proposals pressing in from the North up until now, they will have none of it.

Southern Christians and the "Negro Problem"

IN THE heading we mean white Christians, for there are millions of Negro Christians in the South. This speaks volumes for them and for the Southern Christians among whom their lot has been cast in America.

We are being told that foreigners who come to America and pagan nations to which our missionaries go, are one in singing a chorus that professed Christians in America speak so loudly in what we DO that said foreigners and pagan-land populations cannot hear what we SAY in the preachments of the churches and missionaries. Well, the Negroes of the South have never said that about white Christians. And they have had many times the reason to say it.

Dr. J. B. Gambrell was wont to say that three-fourths of what we call the Negro problem is really the problem of the white man—whether he will deal unselfishly and fairly with the black people, who to the number of some ten millions have grown up by the side of the whites here in the South. No one of his times or since knew this better than Dr. J. B. Gambrell, or had a purer passion of heart to build up the faith of Christ among the blacks. He also worked for a spiritual integrity among the whites that would bring the white man into living above the petty meanness of taking advantage of members of the weaker race group.

In an article in the Christian Advocate of New York in its issue of November 14, a New Jersey writer expresses himself on the subject, "What Can People in the North Do to

Help Solve Our Race Problem?" Directing himself entirely to the whites at the North, he says a number of good things—which is not surprising. But that which we did find surprising, and which we would herald as an omen of a better day on this matter among Northerners, was that the New Jersey writer did not utter a single criticism upon the South for its failures in this field.

We have not been all we should have been and we have not done all that we should have done—we Southern Christians—in our treatment of the Negro. Nor are we yet blameless. But it never helped us or our Negro neighbors for Northern friends, often oblivious to worse conditions in relation, for instance, to the immigrant masses in their own Northern cities, to spend their time lecturing the South on its faults about the Negro—real faults and many times only alleged faults.

There appeared before the recent Kentucky Baptist General Association a good Baptist man who has been employed by the Home Mission Board, and who is called "Missionary to Negroes"—Rev. Noble Y. Beall. He spoke to the edification of that body on the new situation among the Negroes, and of the necessity of Baptists doing something commensurate with the needs of that situation. By some Baptists it has been known for years that the traditional leadership of Negro ministers in many matters of the race is being increasingly disputed by certain professional leaders of the race who are either indifferent to the Christian approach or positively antagonistic to it.

We are delighted that the Home Board has employed a capable man of God to deal with and serve as contact man to the end of strengthening Christian leadership among the Negro. And of strengthening the hands of Negro Baptist ministers in their leadership. We should be discerning enough and concerned enough to express a tribute to the wisdom and sanctified conservatism which has been exhibited almost without exception by Negro ministers in their leadership of their people. Perhaps if we had done more of this, they would not have been permitted to suffer the discouragement which has come to many of them in connection with new elements within the race, not inspired by a dominant Christian motive, who are to-day seeking to lead those who will follow them into a radicalism of which our black people in the South have been wonderfully free—mainly, we believe, because they are Christians.

So far as we know, conservative leadership of the Negroes is not asking a single thing but that which is due to their people in the South. They are not breeding hate. They decline to be pulled into the Satan-motivated devices of that subtle and also loud-mouthed Communism which diligently seeks to build hate in America between class and class.

The Negro wants justice before the law. He ought to have it. He wants equal service for equal cost in public conveyances and elsewhere. He wants economic opportunity, and knows well that the South is more ready to give it than are other sections. He does not want what is called race promiscuity, which is to his credit under all of the conditions. Racial strains as far separated as the African and the Anglo-Saxon have tried to merge in some countries, and always to the breaking down of civilization. American whites refuse the experiment, and responsible Negro leadership declares against it.

The explanation of the Negro's receptivity to Christian faith at the hands of the whites, is that it has grown out of the kindness and love which the master showed to his slaves across racial lines, and which the white landlord has since shown across the same lines. Many unhappy abuses in both cases, of course. But the main line was in the contrary direction. It was prompted by the love of Christian faith, though no newspaper or novel ever figured it could get nourishment and enlarged sales by glorifying this blessed and dominant truth—which sensational itch of "news" explains why what the faith of Christ has builded gloriously is ignored and by most is unknown.

Christian Giving

THE EVIDENCE is ever before us that the majority of our Baptist church members do not give in proportion as the Lord has prospered them. Figures have no ability to work the things of God's grace within any Christian. But they bring into focus evidences of spiritual devotion and liberality on the one hand, while on the other they dog our steps as detectives, holding forth upon our failures.

In the field of giving the figures have not been kind to the majority of our Baptist people in the South. There are mitigating backgrounds and circumstances as to the tardiness of many of us through giving to show our faith by our works, but we shall not mention them now. Possibly we have mentioned them too often without balancing our self-protecting sympathy with urges to get away from the non-productive bad lands of our failures.

I

LET US glance at two outstanding slants on giving in the New Testament—one positive in form and negative in spirit, the other vice versa. The Pharisee, of whom our Lord tells in the eighteenth chapter of Luke, stood up in the temple and prayed with himself, telling God how good he was. That outwardly righteous hypocrite said, "I fast twice a week, I give tithes of all that I possess." The words of Paul at the opening of the thirteenth chapter of First Corinthians, set a negative background for a gloriously positive statement. In it the Apostle wrote, "Though I bestow all of my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

We rightly deduce from this teaching that what a man gives of his substance does not in itself make him acceptable to God, or open to him the gates of heaven. We also deduce that it is possible to urge upon church members liberality in giving after a fashion contrary to the spirit and teachings of the Scriptures. The passages we have quoted and others we might quote in regard to giving to the Lord, are in consonance with Paul's affirmation of the primacy of love as the spiritual principle by which faith works.

The same principle is set clearly in relief by the Apostle in 2 Cor. 8:3, in his praise of the liberality of the churches in Macedonia in their gifts to the needy saints in Jerusalem. He declares that they gave willingly and beyond their power, and they did this beyond his expectation. For, "First of all they gave themselves to the Lord" (Weymouth).

We have mentioned the Pharisee who boasted of his goodness and large giving. A few appear to be tempted that way in the churches to-day. But we think that where one falls into error in that direction, scores of us fall into to sin in the contrary direction. We may not boast of our giving. But our modesty may be only because the right hand would be shamed if it was told what the left hand was doing.

How can a church consider itself to have cleared its skirts of responsibility before God in this matter, much less the pastor of the church, when it knows what the infirmities and failures of many—usually most—of its members are at this point, and yet does not use its divinely appointed function faithfully to warn and admonish them of what their habitual withholding from the treasury of the Lord means in the dominance of the old fleshly self in their lives?

II

YEARS ago our laymen led in a movement which resulted in the Southern Convention, and later the various State Conventions, tying the official life and prestige of the denomination as a whole to the endorsement of the tithe as the minimum any Baptist should give. It is known that there are some excellent and faithful Baptists who have questioned the wisdom of that act. On the others hand a worthy and significant number of our people have adopted this standard for themselves in all devotion, and they feel that God has blessed them in their increased liberality.

We introduce the matter for another purpose than that of discussion, either pro or con. But those who had con-

scientious scruples against setting up the tithe would have found themselves in poor position to advocate a contrary course at the time the movement was made official. This for the reason that our dominant practice under the contrary course has been and is so parsimonious and small.

Let it be fully and freely granted that a "liberty" claimed in the name of our holy faith, but the chief use of which is exhibited in self-saving and selfish withholding of more than is mete in our gifts to the Lord, is a caricature of the Christian liberty for which Paul so strongly contends. We must remember that the Apostle wrote (Gal. 5:13), "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love to serve another." A man may give his body to be burned and have not love, but he cannot have real spiritual love and habitually withhold from the Lord sacrificial gifts of gratitude and for the building of His witness and cause among men.

The Baptist doctrine of spiritual liberty is precious beyond words. We cannot possibly be too jealous of any modern tendency to replace it by regimentation. But its worst, certainly its most dangerous, enemies have been and are those of our own number who persistently, and many of them throughout life, erect it as a breastwork against all effort looking to bringing them to live the Gospel which they profess in the spirit of sacrifice and love, in giving and in every other way. These are they who have hamstrung their own brethren who feel that they must warn against even the least other than spiritual pressure on Baptist liberty.

III

WE SEE a point at which all those who may hold divergent views on the question of giving may work together in perfect unity and harmony. It is the point of the loving surrender of self to Christ each day of our lives, and not merely a once-for-all confession of Him as our Sin-Bearer and Saviour when each of us came to Him through repentance and faith.

At this point there need be no real difference between the brother who measures his gifts to the Lord by the tithe and the brother whose gifts are measured by the liberty he claims in Christ. In each case the claimed liberty would gladly acknowledge that each is a bond-servant to the Lord who gave himself for us and who now lives that we may live in Him a new life that crucifies covetousness and selfishness.

Our spiritual body has long and persistently held back—certainly the large majority of us—from the practice of plain Bible teachings on giving. If one's conscience drives him from the Old Testament to the New in the name of liberty, he will find no rest, provided he is in all honesty of heart searching to perform the will of his Lord. For the liberty of the New Testament is an **in Christ** liberty, and liberty that is **in Christ** is that of a life crucified and dead to sin in Him, and like Him is made alive in a new life of self-giving and love.

We cannot escape the truth that the great mass of us have until this day either been untaught as to the consistent application of the life which we have in Christ in our giving, or else we have permitted the covetous desire to save all our substance for our own use to fill us with silly prejudices and pretexts that will help us to keep face with ourselves while we withhold more than we ought from our Lord. There is no escape for us, and we should bring ourselves to be tractable enough to confess our sin and to forsake it.

Why not make large use of the present Every-Member Canvass Movement to start in the direction of correcting this general and hurtful lack among us? In doing so, we should do our best to bring our people in all of the churches to where the words of the Apostle might properly be applied to them. That is, "First they gave their own selves to the Lord." No other way has ever worked or ever will work satisfactorily to the Lord. For our Lord and Master is no beggar of money from tightwad church members to support missions or preachers or programs, or anything else.

Paragraphic Comment

EVANGELIST

W. A. SUNDAY

The recent death of the famous evangelist, William A. Sunday, has been the subject of comment in many religious papers, and also in secular periodicals appealing for popular favor. The Christian papers have treated the somewhat picturesque personality and methods of Mr. Sunday with the seriousness and respect both he and his high calling merit. The secular magazines have to some extent veered from this toward that easy facetiousness which they are pleased to think will find favor with the particular clientele which their writers envisage. "Billy" Sunday was fearless and Biblical in his denunciation of sin. Though not himself a trained theologian, his preaching was soundly doctrinal. He knew and preached the great doctrines of grace. For a considerable part of his evangelistic career he laid exceptionally large emphasis on organization as contributory to the results he sought. We are under the impression that toward the end his confidence lessened in the worth of organization in efforts to win the lost to Christ. And one likes to think that his emphasis on prayer as a pre-requisite to spiritually successful evangelism correspondingly increased. In his death a great and fearless American voice of faith has been hushed.

* * *

THE INTOLERANCE OF CHRISTIANITY

Philip Carrington of Cambridge in "Christian Apologetics of the Second Century" declares that the inherent intolerance of Christianity saved the Roman Empire. In these piping times of would-be strength by inclusion and compromise, it is a statement to annoy persons who have given themselves up to easy-way religious concepts. Dr. Carrington shows how the scores of cult-gods, each bidding for followers by its particular appeals to the fleshly mind, as a whole were undermining the Empire's life. Christianity, on the other hand, being not a philosophy but a divinely revealed faith, vertebrated its adherents with character—whether in purity, staunchness of principle, or resistance to untruth. The Emperor was powerless against the flabby cult-deities. But Christianity swept them away. Dr. Carrington rightly declares that "it is a mistaken idea of Christian charity which strains it to include tolerance of wrong opinion in religion. Christianity is the strait and narrow way that leads to eternal life and it is not charity to desert it for the broad highway, or even to allow others to tread the primrose path to the everlasting bonfire without warning." Now, mark well: **Christianity did not save the Empire by politic-ing and diplomacy in Caesar's own field. IT SAVED IT BECAUSE IT WITNESSED TO REVEALED TRUTH, EVEN WITH ITS BLOOD.**

* * *

THE ANNUAL EVERY MEMBER CANVASS

In this issue Dr. C. M. Thompson urges upon pastors and churches that the annual season us upon us in which all churches are asked to plan and carry out an every-member canvass for the support of the local work of the church and the co-operative endeavors of our entire Baptist fellowship. As General Secretary of Baptist co-operative work in the name of our Kentucky churches Dr. Thompson presses upon us all the fellowship opportunity and obligation which come to expression through the Co-operative Program, and rightly appeals to the Baptist conscience in the name of our Lord and His Gospel, and also in the name of the fellowship of the churches in obedient service. We venture to add an important consideration in favor of the Every-Member Canvass that should influence every church, in our opinion even aside from any particular plan of co-operation which invites the support of all our people. The obligation is inescapable upon every pastor and church that members shall be taught the duty and grace of liberal giving both to the local work of the Lord supported by the church and to the work of spreading the Gospel everywhere. The plain truth is that a very large number of churches are not receiving this instruction at all adequately. We believe

that the Every-Member Canvass can and should be made the occasion of and instrumentality for more faithful instruction at this point. More teaching from the pulpit is needed. But much teaching imparted from the pulpit has failed ever to reach the point of practical application in the lives of our people. The Every-Member Canvass is a challenge to increase pulpit instruction and also to the practical application of it. Its vital task is lovingly to bring each member of each church face to face with his obligation to give, through personal approach and request on the part of brethren appointed by his own church to render this service. Even if we had no such Co-operative Program as Kentucky Baptists now foster to urge it upon us, the Every-Member Canvass seems to us to be something each church should conduct yearly.

* * *

THE GIFT OF SPIRITUAL POWER

God gives His Spirit in power to those who are willing to pay the price. Many Christian leaders of world fame have been those whom human astuteness would not choose as men to lead mighty crusades for God. Such men as Peter, Augustine, Wesley, Whitefield or Moody, would have failed to qualify before any known ecclesiasticism for the leadership which God gave them. In each case the transforming power of the Holy Spirit took possession of them. Some of them were scholars and some were not. God uses men's attainments, if they are consecrated to His use. But He is never dependent upon them. He keeps on teaching this truth to dull ears by empowering men of relatively small erudition, who will surrender and dedicate their all to him, to do in His name that which far transcends the power of the most brilliant intellect. In this time of broadening out the field of theological and Biblical teaching in seminaries and Bible schools, it is arresting to remember that no institution has seemed to think of a Chair of Spiritual Dynamics. Might it not well become the most powerful device in the vocational training of the Gospel ministry? God gives His Spirit, indeed. But He does so in accordance with certain spiritual conditions and laws which seem to evade many preachers who find their small or large intellectual acquirements unable in themselves to mediate God's power to the church or the world.

* * *

SOCIAL GOSPEL OR SOCIAL SERVICE

A valued friend of many years in a personal letter good naturedly takes us to task for alleged inconsistency in the Western Recorder. He reminds us that in the same issue in which contributed articles and editorial comment point to the departure from New Testament Gospel and from traditional Baptist faith that would be involved in setting up an "official" instrument with the authority and standing of a Baptist Board and asking Baptist churches to contribute to it, and through it straighten out the maladjustments of politics and economies—in that same issue we give large attention to our two Baptist Orphanages in Kentucky and to the Baptist Hospital and to the evils of strong drink and the liquor business. The confusion of mind which sees an inconsistency here, we are constrained to believe, comes from our friend's preconceptions being different from ours and from those of the majority of our readers. For none of our readers has appeared to feel that it is inconsistent for Christians to help the helpless and serve the needy or that as citizens they should vote for honest officials and righteous causes. They have always done such things more than all others just **BECAUSE** they had given themselves and their lives to the Christ. But He sent them forth not to run Caesar's realm by giving it or each other official religious idealism, but to **make disciples to Him**. That is, they were to reproduce in men the same kind of life that He imparted to them, and **THAT KIND OF LIFE IN THEM would make life better in the political and social realms. To do that is one thing, to set up instrumentalities to cleanse the outside of public life's platter is another. We wish our friend could see it.**

A Year of Conquest For Texas Baptists

J. B. CRANFILL, Dallas, Texas

THE greatest Mission Report ever submitted to a Texas Baptist State Convention was read by J. Howard Williams, Corresponding Secretary, at Houston at the recent annual meeting. In round numbers, for the last fiscal year, Texas Baptists raised for the Co-operative Program \$454,000, which was an increase over the preceding year of \$54,000. For all purposes last year Texas Baptists raised \$4,282,609.

† † †

The Texas Baptist schools registered increased attendance, Baylor University at Waco, alone, matriculating more than 1,800, the largest enrollment in its history, and the Baylor schools at Dallas registering 726. There was an especial forward movement in the attendance at Southwestern Baptist Theological Seminary—380 already enrolled this school year, against 308 during all of last school year. L. R. Scarborough, the President, stated that approximately half the Baptist churches of Texas have Southwestern Baptist Theological Seminary men as their pastors.

† † †

One of the most conspicuous figures in the Houston Convention was Pat M. Neff, former Texas Governor, now President of Baylor. Within a little more than a year he has reduced administrative expenses at Baylor \$100,000 or more, and has transmuted an annual loss into an annual profit. There's another college president in Texas, in the person of J. L. Ward, Decatur College, who, up to the incumbency of Pat M. Neff, was perhaps the only Texas Baptist college president who made money on his school. He was also present at Houston, and made a glowing report for his school. J. C. Hardy, President of Hardin-Baylor at Belton, retiring President of the Convention, was at his best and his school for women showed marked advances all along the line. The same was true of Howard-Payne College at Brownwood, of which Thomas H. Taylor is President, and this Taylor is so keen in wit and humor, and so ready in repartee that he is called a second Will Rogers. The College of Marshall, under the splendid leadership of F. S. Groner, has made great progress. No finer man anywhere than Groner, and after ten years as Corresponding Secretary of the Convention, he took up this college work and fitted into it as successfully and capably as though he were to the manner born. Recently George J. Burnett has been added to his staff, and this Burnett is a man of remarkable gifts, who specializes on telling the great brotherhood about tithing. Another reason for the splendid position achieved by the College of Marshall is that Harlan J. Matthews is pastor of the Marshall Church, and is a King Bee in the realm of pastoral activities.

† † †

There are many Baptist churches in Houston, but E. D. Head, pastor of the First Baptist Church, took the lead in welcoming and entertaining the Convention. He is a remarkably fine man and is re-inforced by his gifted wife, formerly Miss Effie McDaniel, who for years was in charge of the young people's work of the First Baptist Church, Dallas. These good friends made the messengers feel at home, and acquitted themselves most graciously in their hospitalities.

† † †

The Texas Baptist hospitals showed up splendidly. The record for the year was \$750,000 done in charity work, with some 30,000 patients treated in all the hospitals and a distinct progress along all fronts. One of the most interesting of all the presentations of Baptist institutions in this or any other state was the dialogue at the Convention between Brice Twitty, Superintendent of Baylor Hospital, Dallas, and Robert Jolly, Superintendent of the Baptist Hospital, Houston. Standing one on one side of the pulpit and the other on the other, they fired questions back and forth to one another, and

the answers were surcharged with factual vitalities that stirred all hearts. Finally, in this exchange of informative views and news, J. F. Kimball, Superintendent of all the Baylor interests in Dallas and Vice-President of the Board, participated, and all who witnessed this exhibition of good logic and revealing information were deeply impressed by it.

† † †

It was reported that Texas leads the world in Baptist Training Union work, showing organizations of new Unions last year to be 747, with an addition of 14,930 new members. The very capable leader in this work is T. C. Gardner, a layman, whose leadership through the years has been strong and noteworthy.

† † †

F. M. McConnell, Editor and Manager of the Baptist Standard, made a remarkable report. When he entered upon this work some seven years ago, the Standard was groaning under a pressing indebtedness, showing annual losses in money and subscribers. All this has been reversed, and now the Standard claims the largest circulation of any Baptist paper in America, the record of last year being an advance over the year preceding. The power behind the throne in the office is Mrs. Manon Seawell, Dr. McConnell's daughter.

† † †

There was a spirited contest for Convention President. The Constitution of the Texas Convention provides that no President shall serve longer than three years, and the three years of J. C. Hardy having expired, eloquent brethren presented the names of outstanding Baptist leaders, and took up most of the evening session of the first day presenting their favorites. However, when the votes were counted, J. B. Tidwell, head of the Bible Department of Baylor University, showed more ballots than all the rest together, and then the three who had been so eloquently presented by friends—Hal F. Buckner, M. M. Wolf and Thomas H. Taylor—were elected Vice-Presidents by acclamation. The secretaries were J. L. Truett and D. B. South, the first-named being now in his eighty-second year but going strong. He is a brother of George W. Truett.

† † †

Bryce Twitty, Superintendent of the Baylor Hospital at Dallas, was elected president of the Pastors' and Laymen's Conference, and entered upon his duties courageously. This young man has recently come into a gratifying prominence, and one of his new honors is his election to the presidency of the Southern Hospital Association.

† † †

George W. Truett, now on a world tour as President of the Baptist World Alliance, spoke Thursday evening to a house crowded to suffocation by his admiring friends. On Tuesday of the Convention he spoke at a luncheon tendered by all the pastors of all the denominations of that city, and, as usual, acquitted himself marvelously. He was acclaimed on every side as the greatest Baptist of the world, and if there is any man in Texas who numbers more fine men and women among his friends, his name is unknown to me.

† † †

There were some features of the Convention that could be improved. Notwithstanding the infinite value of time, our Texas Convention still annually stages addresses of welcome and of response. In the old days when cities entertained the delegates in their homes and hotels, this address of welcome business was apropos, but now that all of us pay our own way, and many of us are charged exorbitant rates at hotels that promised reduced rates, it seems to me that this address of welcome business is pure bunk. There were delegates at Houston that travelled 1,000 miles to get there, and it's not much short of a crime for them to have to be bludgeoned

(Please turn to Page 17.)

North Carolina Baptist State Convention

THE North Carolina Baptist State Convention met November 12-14 with the First Baptist Church of Asheville. The Asheville First Church, whose Pastor is E. Gibson Davis (remembered in Kentucky as earstwhile pastor of Cynthiana Church), has had one hundred and six years of glorious history. The spacious, modern building provided splendid quarters for the convention. Asheville is about one hundred and eighty miles west of the geographical center of North Carolina, yet the attendance from all parts of the State was most gratifying.

Dr. Richard K. Redwine, Pastor of the First Baptist Church of Hickory delivered the convention sermon, bringing a keen-cutting challenge to consecrated, intelligent, gracious Christian living. North Carolinians are justly proud of their State's contribution to the high ranks of Baptist leadership, and the convention was delighted to hear that great North Carolinian, Dr. Charles E. Maddry, now Executive-Secretary of the Foreign Mission Board, speak on Foreign Missions. It was a high hour for the convention when Dr. Maddry spoke of the open doors all around the world awaiting the coming of the missionaries of the Cross of Christ. It was one of the most challenging and optimistic missionary addresses ever heard in North Carolina.

Orphanage work in North Carolina is an object of benevolence dear to the hearts of thousands of Baptists, and Dr. I. G. Greer, Superintendent of the orphanage work submitted his report in the presentation of some of the products of the orphanage. The orphanage authorities presented a "live" report. The Baptist Hospital, located in Winston-Salem, was represented by its able Superintendent, Smith Hagaman, whose address on the care of the sick was well received. The orphanage cares for 626 children; the hospital ministers to an average of eighty-seven patients daily. Both are in good financial condition.

The Southwestern Seminary was ably represented by Dr. W. W. Barnes of the faculty, the Southern Seminary being represented by Dr. F. M. Powell. Dr. Powell also spoke on the Co-operative Program, urging his hearers to think of it merely as a method and to think beyond it to the human beings it aims to serve in Christ's Name.

Dr. Millard A. Jenkins, of Abilene, Texas, brought the noon-day inspirational messages, delighting his audiences with his keen humor while he powerfully drove home the message of the truth. Dr. Jenkins was at home in Asheville, and his many old friends gave him a warm welcome.

The Wednesday afternoon session, was held in the auditorium of Mars Hill College which is some eighteen miles north of Asheville. A large company of convention messengers attended the Mars Hill session where the educational reports were heard, after which Dr. Luther Little, Pastor of the First Church, Charlotte delivered a thrilling and effective message on Christian Education. The convention was delighted to accept the fine hospitality of Dr. W. L. Moore, President of Mars Hills College, and his able colleagues.

The W. M. U. Session brought to the convention a note of optimism. North Carolina reports 2,913 W. M. U. organizations, all of them active and effectual.

A firm stand was taken this year against the liquor traffic and against war. A lengthy discussion, very thought-provoking, was had on the rehabilitation of discharged former State prisoners, and something very helpful will be done to aid the men who have paid their debt to society for some infraction of the rules and regulations. The convention was not asked to act upon its entrance into a state federation of churches. Such a proposal was tabled in a special committee.

Secretary M. A. Huggins announced that the State Mission program is out of debt. The debt on Baptist Educational Institutions is being rapidly reduced. Secretary Huggins set \$550,000 as the financial objective for 1936, which was heartily ratified by the convention. Seventy missionary pastors are in the employ of the Board and 150 churches are receiving aid from State Mission funds. Sunday School and B. T. U. Departments have prospered. Dr. Holcomb journeyed from Nashville to represent the work of the Sunday School

Board. His address led the convention up to one of its mountain peaks. North Carolina Baptists believe the Secretaryship of the Sunday School Board is in efficient and courageous hands.

The Convention came to its close on Thursday night with an impassioned address on Home Missions by Dr. Ellis A. Fuller of Atlanta. President of the Home Mission Board, and an Atlanta pastor. He paid a fine tribute to the splendid work of Secretary Lawrence, and called attention to steady reductions being made in the Board's financial indebtedness.

Dr. Zeno Wall, Pastor of the First Baptist Church of Shelby, was elected President of the Convention for the fourth consecutive year. Dr. Wall is a great Christian, strong preacher, capable administrator, and most gracious master of assemblies. The 1935 North Carolina State Baptist Convention will rank as one of the finest; good reports, optimism, fine speeches, great sermons, harmonious deliberations, fine fellowship, and deep spiritual fervor characterized the sessions throughout the convention.

Lexington, N. C.

LOUIS S. GAINES, Pastor

Death of Dr. W. B. Oliver

DURING the last five years Dr. William Benjamin Oliver, father of Mrs. J. McKee Adams, whose husband is professor in the Southern Theological Seminary, with Mrs. Oliver, has resided with Mrs. Adams in Louisville, following his retirement from active pastoral work after long distinguished and blessed service as a minister and pastor. Dr. Oliver died on Monday afternoon, November 18, of heart failure. He had been somewhat an invalid during most of the five years of his residence in Louisville.

He was native of North Carolina and seventy-four years of age. His active pastoral life was from 1884 to 1930. It began in North Carolina, but in 1898, following brilliant and blessed service in the First Church of Wilmington, the First Church of Fayetteville and elsewhere, he came to the pastorate of the First Church at Florence, S. C., and labored as a master workmen in the things of Christ in that State until five years ago, he gave up his last pastorate at Lebanon Church, which serves a great rural community in Anderson County, S. C.

Our friend had a keen and versatile mind, a warm spirit, and marked spiritual understanding of the Gospel which he preached. Sheep of his flock never went away unfed. The passion of his life was the ministry of Christ. During the last few years, physically unable to stand the strain of public address, he not infrequently uttered in informal conversation with one or two friends, what would have been made sermons of the kind every true preacher is anxious to preach, and with marked power.

Funeral services were conducted at the home in Louisville by Dr. T. D. Brown, his pastor, with Prof. Frank M. Powell and this writer taking brief parts in informal expressions that sought to voice the sad and yet triumphant meaning of the translation of this high and true life from earth to heaven.

On Monday night Professor Adams accompanied the body to its final resting place in the cemetery of the Lebanon Church in South Carolina, his last pastorate. And how they loved him and Mrs. Oliver! They had been begging him to let them build a home in which he and Mrs. Oliver could live until God should call them. What more appropriate resting place for the body of a minister than the cemetery of a church like that, which for itself had learned fulness of spiritual life under his guidance. The funeral services in South Carolina, attended by a large concourse of his flock and friends were under the direction of Dr. Harry A. Bagby, of Pendleton, S. C., a devoted friend who resides near the Lebanon Church community.

Dr. Oliver leaves to mourn his loss his wife Mrs. Sarah Moseley Oliver; two brothers in North Carolina; one sister in Florida; a son, Charles M. Oliver, in Mississippi; and two daughters, Mrs. J. McKee Adams, of Louisville, Ky.; and Mrs. A. J. Beall, of Charlotte, N. C.

Kentucky Baptist Moderators Meet

THE District Association Moderators of Kentucky Baptists met in their second annual session with the First Baptist Church at Ashland, Ky., November 13, 1935 at 8:30 P. M. The following moderators were present:

Jesse M. Rogers, Fort Thomas, Campbell Co. Association
I. E. Enlow, Whitesburg, Three Forks Association
W. C. Stearnes, Burkesville, Freedom Association
Roy M. Gabbert, Lancaster, South District Association
T. E. Taylor, Wallonia, Little River Association
Josef Nordenhaug, Prestonsburg, Enterprise Association
W. E. Florer, Elkton, Bethel Association
F. E. Howard, Auburn, Bethel Association
A. O. Allison, Grahn, Greenup Association
B. J. Skaggs, Greensburg, Russell Creek Association
S. F. Dowis, Louisville, Long Run Association
W. T. Dennington, Melber, Graves Co. Association
Dr. A. E. Threlkeld, Wheatley, Owen Co. Association
J. R. Flynn, Eddyville, Caldwell Association

Brother T. E. Taylor, Wallonia, Ky., was elected moderator of the conference. Brother Roy M. Gabbert of Lancaster, Ky., was elected as Secretary.

Motion prevailed to appoint a committee to confer with a committee representing the workers employed by the Baptist State Board of Missions, to devise a plan by which the workers and the associations may labor together more efficiently, and the time of meeting be so adjusted as to enable the State workers to attend all the associations. The Moderator appointed A. O. Allison and A. E. Threlkeld to constitute this committee.

W. T. Dennington, W. E. Florer and J. R. Flynn were named as a committee to arrange a program and decide on the time and place of the 1936 session. The committee reported that the program next year would be as follows:

"How Best Arrange the Program to Reach the Greatest Efficiency"—S. F. Dowis, Louisville, Ky.

"The District Association's Relations to Missions"—J. M. Rogers, Fort Thomas, Ky.

We were happy to have as our guest on this occasion, Dr. Victor I. Masters, Editor of the Western Recorder, who offered some very fine suggestions. Other interesting and helpful remarks were made by brethren W. T. Dennington, Josef Nordenhaug, W. E. Florer and J. R. Flynn.

All seemed to agree that the supreme need of our associational gatherings is a greater spiritual atmosphere; a more dominant inspirational note. True, reports should be brief and informative. Every session should be harmonious and constructive, but first of all we must have the Holy Spirit's fructifying presence and power. With His presence and a complete yielding to Him on our part, desired results will follow.

T. E. TAYLOR, Moderator
ROY M. GABBERT, Secretary

The Overlooked Baptist

DR. C. M. THOMPSON,
General Secretary-Treasurer, Louisville, Ky.

ASHIP was wrecked off the Irish coast. In searching for the source of the disaster the compass was carefully examined. Inside the compass box was found a tiny bit of steel. The day before the wreck a sailor had been ordered to clean the compass. Using his pocket knife, he had unconsciously broken off the point of the blade under the edge of the box. That tiny bit of steel changed the dip of the needle, and the pilot drove the ship on hidden rocks and many lives were lost.

It is dangerous to ignore the effect of little things. The Woolworth Building in New York City furnishes a practical demonstration of what can be accomplished by securing the patronage of the ten cent purchaser.

The Every-Member Canvass movement proposes to enlist the entire constituency of Kentucky and Southern Baptists. This effort, in the very nature of the case, will include a host

of people who have not heretofore contributed regularly and systematically to Kingdom enterprises. It is in fact the first concerted effort ever made to secure the co-operation of this group which has very limited financial resources,—a group which constitute an overwhelming majority in Baptist ranks.

To reach this class is an extraordinary effort made in the ordinary walks of life. It is a colossal enterprise involving far reaching and momentous results. It means putting modern Christianity to the acid test to see if it is a harmless substitute for the triumphant Gospel of other days.

This great group must be led to see what their co-operation will mean to the cause of Christ. The monetary contribution, by itself, of each one would be comparatively small. On the other hand these contributions, in the aggregate would constitute a vast and astonishing amount. As a direct result our Co-operative Program institutions and agencies would receive immediate relief and the cry for help would cease to be heard in all the land.

Then, too, the spiritual value of the Every Member Canvass Movement must not be overlooked. The Bible teaches that each one is to give according to his ability. If possessions are limited the giving will be accordingly. If one fails to do his part financially he must be shown that that failure will retard his growth in grace. The disposition to admit and recognize financial responsibility in Kingdom affairs by this group is growing by leaps and bounds. Thank God for that!

Just what his attitude will be to this Every-Member-Canvass Movement can only be decided by each one for himself. He can, like the tiny bit of steel in the compass box, lead to disaster. On the other hand, like the Woolworth patrons, he can lead to glorious success.

IS KAGAWA A SAFE TEACHER?

(Continued from Page 5.)

"Concerning the group method in Japan Kagawa recently said, 'It is developing among the *Iesu no Tomo* ('Friends of Jesus Society'). They have prayers once a week at Mr. Tai's house for the House Party movement, as we call it. About twenty come every Tuesday evening. I have also recommended this technique to the graduates of our laymen's gospel schools.'"

There seems to be no doubt that Mr. Kagawa is moved by an earnest desire to help his fellow men, and that he is living a self-sacrificing life. But these two books are confused, unscriptural, and therefore dangerous studies of Christianity; and he is evidently more interested in healing men's bodies, providing work and right living conditions, and getting them to follow Jesus of Nazareth as an example, than he is in proclaiming eternal salvation through the blood of the Lord Jesus Christ.

Dr. Skinner Improves In Health

We rejoice to have information that Dr. J. E. Skinner is improving in health. It is remembered that he recently resigned his great church at Murray, Ky., on account of a nervous breakdown. He did a great work at Murray—and everywhere, we are confident, where he has been pastor. He and Mrs. Skinner are resting in their home in Jackson, Tenn. We would not be selfish about it, but we are of the many Kentucky friends of Dr. Skinner who would be happy to see him in pastoral harness in Kentucky again. It is his native heath, and he "belongs" here in a measure just a bit more than in Tennessee, where Baptists also know and love him.

Mrs. Tillie M. Procter, 1118 South Second Street, Louisville, Ky., and aunt of Miss Josephine P. Jones, of the W. M. U. Department, was injured in a fall last Saturday in which she sustained a broken hip. She is at present confined to the Kentucky Baptist Hospital. Barring unforeseen complications, she is expected to recover in due time.

Fellowship Tidings.

Evangelist Arthur Fox of Tennessee, and Singer Vertner Saxton, of Lexington, Ky., began a series of meetings at Elkton, Ky., with Pastor William E. Florer on last Sunday.

Pastor P. A. Pridgen has been preaching in a ten-day meeting in his own pulpit at the Charleston Heights Church, Charleston, S. C. He had with him Singer P. S. Rowland, of Carrollton, Ga.

A tract on "Ethopia in the Light of Prophecy" has been written by Dr. L. Sale-Harrison, of Sydney, Australia, and is published by The Evangelical Press, Third and Reily Sts., Harrisburg, Penna., and sells for twenty-cents.

Dr. M. Jackson White, for some years residing in Louisville while pursuing his studies in the Southern Baptist Theological Seminary, and pastor at Union City, Tenn., has resigned his present church to accept a call to the Woodland Heights Church, Richmond, Virginia.

Paul E. Crandall, of St. Louis, Mo., formerly a student in the Seminary at Louisville, and at present a student in Ouachita College, in Archadelphia, Ark., has just been elected President of the Arkansas Baptist Student Union. The principal speaker of the Student Convention was Dr. H. E. Dana, of Ft. Worth, Texas.

Charles Brown, was recently ordained to the Gospel ministry on October 6 at the Cherry Hill Baptist Church, in Muhlenberg Association. Rev. C. H. Warren, Greenville, delivered the ordination sermon; Rev. O. P. Bush examined the candidate; Rev. W. C. Harrell gave the charge to the church, and Rev. Bryant Wice presented the Bible.

Several weeks ago announcement was made in these columns of the serious illness of Mrs. C. B. Althoff, wife of the pastor of the Beechmont Church, Louisville. Her condition continues to grow worse, and little hope is held out for her recovery. She has five physicians in consultation on her case, and everything is being done which is physically possible to bring about her recuperation. Many are praying that she may be spared.

Rev. Alexis Vinokuroff, Russian student at the Southern Baptist Theological Seminary, died at the Kentucky Baptist Hospital on November 21, where he has been a patient for nearly a year, and was buried from the St. Paul's Baptist Church, near Lumberton, N. C., on Sunday afternoon. He was born in Russia, but moved with his family to Manchoukuo when he was nine years of age. He is a son of Jacob T. Vinokuroff, a deacon in the Harbin Baptist Church. Mr. Vinokuroff came to Louisville in September, 1934, after studying at Mars Hill and Wake Forest College.

● NEW RELEASES

Publications of the Baptist Sunday School Board

Trails By W. H. BUNCE \$1.00

Here are TRAILS that lead to breathless adventure, trails that no boy can resist who has ever puzzled out a rabbit track in the snow or heard the rustling of life in the bush beyond the evening camp fire. These are trails the author himself has followed . . . trails that lead to the haunts of wild things large and small, creatures of fins, fur, and feathers that live by their strength and their cunning. Follow these trails into muskeg and swamp, windfall and rapid, deer-yard and beaver colony; follow them for the pure fun of it. Follow them, and the creatures that swim and crawl and run and fly will mean something to you they've never meant before.

My Conception of the Gospel Ministry

By L. R. SCARBOROUGH \$1.00

The title of this volume has little or no significance apart from its author. The reading public is not interested in just anybody's conception of the ministry; but when a man, who has devoted an exceptionally fruitful life to the ministry and to the training of preachers, gives us his mature and deliberate conception of the ministry, intelligent readers at once give heed. In this volume, Doctor Scarborough exalts the gospel ministry and holds high the ideals of the gospel preacher. With the informality of the compassionate teacher, the author warns, challenges, inspires. The sensible young preacher will profit greatly by the wisdom of this friend of preachers; the older preacher will relight his torch by the coals blown into a flame by this dynamic testimony.

• Baptist Book Store.

323 Guthrie Street - - Louisville, Kentucky

Rev. W. W. Leathers, Jr., remembered pleasantly in Louisville and Kentucky in connection with his Seminary work and pastoral service here, has recently accepted the pastorate of the Conway Baptist Church in eastern South Carolina. It is a good church in an old county town, located in the midst of a rural population dominantly Baptist. They are securing an able and dependable minister of Christ as their leader, as many in Kentucky will gladly bear witness.

Pastor Charles E. Welch has just had this, Tenn., Dr. Fred L. Brooks, of Chattanooga, Tenn., in a two weeks' Bible Conference. Brother Welch writes: "I have never seen a meeting of equal length help a church quite so much. He spoke each morning from 10:30 to 11:45 on the Book of Revelation, and then from 12:15 to 1:00 on the Book of Daniel. People filled the auditorium at each of these services and would urge him not to stop, even though, at times he would speak over an hour. At night he preached on some great, deep subject, that deeply stirred the hearts of our people."

Dr. E. F. Estes, of the West Broadway Church, Louisville, has just returned after being in a meeting for twelve days with Pastor A. C. Chism at the Benton Boulevard Church in Kansas City, Mo. Prayer meetings had been held in advance of the meetings, so that things were in readiness. There were sixty-seven additions, and the church was thoroughly revived and ready to go on with the work. The meeting at Benton Boulevard Church was one of nineteen simultaneous meetings held in Kansas

City. Dr. Estes says: "It was a joy to renew my fellowship with Brother Chism and his family and to meet a number of my relatives and friends. I visited State Headquarters and had a brief visit with Dr. Edgar Godbold, and also Dr. C. P. Jones of the Kansas City Baptist Union. Dr. J. B. Weatherspoon was our preacher at West Broadway on November 10 to the delight of my people."

The hour of the radio talks on the Weekly Sunday-school lesson by Dr. Hight C. Moore, Editorial Secretary of the Sunday School Board, on Station WSM at Nashville, Tenn., has been changed to 5:30 P. M., Central Standard time (or 6:30 Eastern Standard Time) each Saturday afternoon. The radio time is furnished by Mr. Harry Stone, Manager of WSM and Dr. Moore has given his time for the last seven years to the work without remuneration. Appreciative comment has been received from beyond the Rockies in Colorado to the Atlantic beaches of Main, and from torrid British Honduras to the frigid borders of Hudson Bay in Canada.

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First, STANBACK gave you quicker relief from headache. Next, it gave you a "Balanced Prescription." STANBACK leads again, by being the first prescription of its type to come to you sealed in a moisture-proof, dust-proof cellophane jacket, always fresh and pure. One more reason why you will always want to use STANBACK for headache, neuralgia and other nagging inorganic pains. 10c and 25c.

Bible School Department

Rev. W. A. Gardiner,
General Secretary
Mrs. W. A. Gardiner,
Elementary Secretary
E. Kirk, Field Worker
C. P. Hargis, Field Worker

New Manual for Junior Superintendents

We are happy to announce the new Junior Superintendent's Manual. It has a wealth of material, helpful both to Junior Superintendents and teachers. It may be ordered from the Baptist Book Store, 323 Guthrie Street, Louisville in paper binding only for seventy-five cents.

The General Association

The General Association was helpful and constructive. The brethren were anxious to do the will of the Lord. We look forward to the coming twelve months with hope of blessed results.

"Jesus The World's Saviour"

The Sunday-school lessons in the Uniform Series for the first six months of 1936 will be a study in the life of Christ given in the book of Luke. The Sunday School Builder for January will carry a very helpful article, giving suggestions for study and teaching. Mr. Ingraham wrote: "We propose a constant emphasis in the Builder. In February, it will be Enlargement for Evangelism; in March, Bible Study for Evangelism; and so forth through the period; all definitely related to and motivated by this study of the life of Christ. Won't you let your mind reach to grasp the possibilities. Then make plans for using every possible means of contact to emphasize this study and to lead the churches far and wide to follow some suggested line-up of preparatory work as is contained in the enclosed (The January Builder)."

Cynthiana Growing

A letter from Brother James McMurry of Cynthiana states that his Sunday-school is on the increase and that it will be ready to make application on the first of January for the Standard award for 1936. If your Sunday-school is Standard on the first day of the year you may make application. Here is the idea in that—that your School should be constantly Standard and that after you make application you should see to it that the points in the Standard are being maintained. We suggest that your School maintain all these points for at least one month before making application. The month of December will be a good month in which to make the test. Be Standard all during December and make application and then be Standard every month thereafter.

B. F. Alley, Molus

Pastor B. F. Alley writes for material on the First Standard of Excellence stating that he is going to make his School Standard. We are glad he has led his workers to adopt the Standard as a program of work.

Oscar Sunday School

A report from Superintendent Lonnie Gordon, of the Oscar Sunday-school in West Union shows an increase of fourteen in enrollment during October. The enrollment went from fifty-seven to seventy-one. This is one of the Schools that co-operated in the enlargement campaigns in September.

Three Questions About the Standard

Three important questions occasionally come to our people about the First Standard of Excellence for the Sunday-school. We give these questions with very brief answers.

Free Book To Pastors

A mistatement was made in a recent announcement in the Recorder stating that in order to receive a free copy of one of the books in the Sunday School Study Course it must be taught before the end of this calendar year. You must make the request before the end of December but you may teach it anytime within the next few months.

Pastors, please decide on your book and write the Sunday School Department, 205 East Chestnut Street, Louisville, requesting same. We hope every one of our pastors will accept this offer and teach the book before Spring.

I. What is the Purpose of the Standard?

We should ask this question about every plan or device used. We need constantly to get back to the purpose or motive of all we do or think. The real purpose of the Standard is that it be used regularly by the workers in a Sunday-school as a program of work, which if followed faithfully, will result in better work.

II. Does A Faithful Use of the Standard Produce Good Results?

This is a natural question. The only way to answer this is not by theorizing but by the records. Such results may not always be what we expect but they will show accurately some of the results. To find such results we made a comparison for the year 1933 of the churches whose Schools were Standard with all the churches of Kentucky.

In the matter of baptisms the churches that had Standard Schools baptized one person for every fifteen church members while the average for all the churches was one baptism for every twenty-one church members. Many think this is the only test but there

checks
666 COLDS
and
FEVER
first day
LIQUID - TABLETS HEADACHES
SALVE - NOSE DROPS In 30 minutes

are other things to be considered. What are the results in giving? The churches with Standard Sunday-schools gave ten dollars and eighty cents per member while the average for all churches was six dollars and fourteen cents per member. This comparison was the same in giving to both local and denominational work.

Another important comparison was in the matter of Sunday-school enrollment. Where the School was Standard the enrollment averaged ninety to every one hundred church members but the average for all schools was seventy pupils to every one hundred church members.

II. How Long Should A School Be Standard Before Making Application for the Award?

We would suggest that such requirements as the use of the Bible and preaching attendance be met for at least four Sundays. The real purpose of those of us who promote the Standard School idea is that the officers and teachers work constantly to maintain all the requirements. If you make the Standard your PROGRAM OF WORK your workers will strive to have the School do all ten things all the time.

Should other questions come to you please write us about them and we will be glad to answer them. We wish every Sunday-school in Kentucky might become interested in the Standard as a PROGRAM OF WORK for all twelve months in each year.

SUNDAY SCHOOL ATTENDANCE

November 17, 1935

Sunday-schools reporting 200 or more. Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Louisville, Walnut Street	1,238
Newport, First	1,146
Lexington, Calvary	759
Owensboro, First	752
Louisville, Ninth and O	569
Paducah, Immanuel	641
Louisville, Carlisle Ave.	626
Louisville, West Broadway	602
Owensboro, Third	542
Louisville, 23rd and Broadway	537
Lexington, Porter Memorial	531
Mayfield, First	530
Louisville, Clifton	508
Hopkinsville, First	486
Covington, Latonia	459
Danville, Lexington Avenue	449
Jellico, Tenn., First	416
Henderson, First	396
Princeton, First	383
Harrodsburg	382
Bellevue	365

Elizabethtown, Severn's Valley	360
Covington, Madison Avenue	332
Louisville, West Side	326
Fulton, First	323
Louisville, Virginia Avenue	320
Louisville, Baptist Temple	319
Hazard, First	319
Paducah, Baptist Tabernacle	318
Louisville, Fourth Avenue	304
Pineville, First	292
Louisville, Third Avenue	288
Richmond, First	279
Louisville, Hazelwood	246
Erlanger, Elsmere	222
Shepherdsville	207



BOOK REVIEWS

Any book listed below may be ordered from the Baptist Book Store, 323 Guthrie Street, Louisville, Ky.

Prayer and the Bible, S. D. Gordon, published by Fleming H. Revell Co., 126 pages, price \$1.00.

The books of Dr. Gordon are numerous, and they are all spiritually informed and helpful. It was a happy thought that led him to treat prayer and the Bible together, for the ministries of each are intimately associated with the other. The latter part of the book offers the connected story of the Bible in nine chapters.

The New Life, by Capt. Reginald Wallis, published by Pickering & Inglis, Ltd., 101 pages.

This short, simple, heart-to-heart exposition of what constitutes the new life in the Christian, and how we may proceed so that it shall grow, is wonderfully adapted both to young Christians and to beginners in the study of the Christian life that takes hold of the provisions of God's grace daily, instead of looking back through a period of years to the time of conversion. It is a splendid and most enlightening volume to all who want to study inner-spiritual growth.

Christ the Greatest of the Prophets, by E. H. Horne, published by Marshall, Morgan & Scott, Ltd., 140 pages.

Here is a work that one will wish to read—so far as the reviewer is aware it is new in its field. Instead of dealing with prophecy as a whole, our author confines himself to the treatment of the prophecies of the Lord Jesus Christ Himself, namely, the prophecies on the Mount of Olives and those uttered through John on Patmos. The work is done with reverence, scholarship, spiritual insight and ability. Prophecy is a great teaching in the Bible, and very little known to the average present-day

minister or Christian. This fine little book could not be a bad point of departure for one who wishes to retrieve the mistake he has made in not studying this great field.

The Springs of Life, by James Reid, D.D., published by the Fleming H. Revell Company, 304 pages, price \$1.75.

The author is pastor of St. Andrews Presbyterian Church, Eastbourne, England, and a regular contributor to the British Weekly. Much of the material in this book was used there. There are sixty-two brief chapters, each following a text, and somewhat in sermonic form. However, he does not let the brevity method prevent him from developing a great theme. For instance, there are six chapters on the way of the cross. There is genuine spiritual substance in the book.

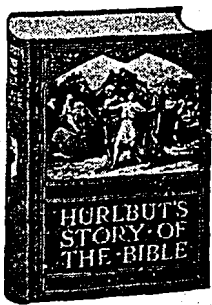
"In God We Trust"—And Why Not? By William H. Ridgway, published by W. A. Wilde Company, 118 pages, price \$1.00.

The author has an answer to the question, "When will times get better?" The book is written by a captain of industry, and regular contributor to the Sunday School Times. He is known as a religious worker, lecturer and author, who has in his own business weathered the hard times more than once, and who firmly believes that we shall come through the 1929 panic when and if the faith and trust of American Christians are re-established.

Haggai, a Prophet of Correction and Comfort, by F. Crosley Morgan, published by Marshall, Morgan & Scott, Ltd., 128 pages, price \$1.00 (May be had from Zondervan Publishing House, Grand Rapids, Mich., American representatives of Marshall, Morgan & Scott)

All of the books of Marshall, Morgan & Scott, Ltd., reviewed by us, may be had through your Baptist Book Store, or from Zondervan Publishing House, Grand Rapids, Mich., who are their American representatives. The author of this present volume is a son of the famous G. Campbell Morgan, world-known as a Bible expositor. The son is pastor of The First Presbyterian Church at Augusta, Ga., though born in England. This exposition of the pro-

USED IN OVER ONE MILLION CHRISTIAN HOMES



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phesy of Haggai is wonderfully good and edifying, and shows Dr. Morgan to be a worthy off-spring of his distinguished father as a discerning Bible expositor. It is a book that will enrich the pastor's knowledge of Haggai and offer him material wonderfully adapted to the needs of the present.

Miracles in a Doctor's Life, by Walter Lewis Wilson, M. D., published by The Bible Institute Colportage Association, Chicago, 126 pages.

Romance of a Doctor's Visits, by Walter Lewis Wilson, M.D., published by The Bible Institute Colportage Association, Chicago, 121 pages.

These modest volumes set down in charming style, and edifying, the experiences of a Christian doctor who takes his faith with him in his practise, and has been able to reach many for Christ. Also this physician takes his patients to God in prayer, and tells the story of some marvelous cures in his practise in which he sees the hand of God working directly in answer to prayer.

Can God? By Edwin Orr, published by Marshall, Morgan & Scott, Ltd., 128 pages.

Mr. Orr is one of the younger evangelists of the Christian Alliance group in Great Britain. He had made a remarkable reputation for himself in connection with several books he has written. The first of these was the present volume. In it he narrates ten thousand miles of journeying to and fro with the Gospel in Great Britain. He is an extremely fascinating writer, and one can hardly come away from one of his books without feeling the thrill of his high faith and devotion. It is the kind of book that will give new courage and spiritual impetus to many a preacher, while at the same time it would be quite as helpful to the average layman, especially young people who are starting in the Christian way.

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

The Origin of Mankind, by Sir Ambrose Fleming, F. R. S., published by Marshall, Morgan and Scott, Ltd., obtained from Zondervan Publishing House at Grand Rapids, Mich., at \$1.40, 160 pages.

This work is by the great scholar and scientist. Sir Ambrose views the origin of mankind from the standpoint of revelation and research. Sir Ambrose is weighted with honorary scholastic degrees, and is an authority in the field of science, but also a devout believer and Bible student. The average book that shows the short-comings of evolution does not seem to have enough of vital Christian stimulation to suit the needs of the average reader. This book does, and we commend it.

FREDONIA REVIVAL

Our Lord graciously remembered us in recent revival in Fredonia Baptist Church, Fredonia, Ky. We began on Monday evening, October 15, and continued through sixteen days. We had day services at 10:00 A. M. and each night at 7:00 o'clock.

Never in my life have I experienced such sustained interest. The interest remained unbroken. The writer spoke thirty-eight times during the campaign, going into the various community schools and departments of the church. Respect for each message and reverence for God's house was very much in evidence.

These Baptists are a church-going folk. A number of the men had prepared to have the time off and attended morning and evening.

And, oh, what dinners the women served! Let no one believe that good, old Kentucky hospitality is dead. If there are any who do, just let them go to Fredonia Valley. If the depression hit these friends, it certainly missed their tables!

Concerning the visible results, we thank the Lord for giving us twenty additions, sixteen coming for baptism and four by letter. Some who made professions of faith had not come forward as yet for church membership.

Personal mention should be made of Miss Helen Belt's piano playing during the campaign. This young lady has a marvelous talent on that instrument and she enriches every score she plays.

This church has one of the finest groups of young people in all the land. Their pastors have been noble under-shepherds. The present incumbent, Brother Arthur Holland is a man of vision and a skillful winner of souls. It is a benediction to see him take the Bible and lead a soul to Christ.

He is a loyal friend to our Western Recorder and the great Co-operative Program. His vision also includes additional needed property for the Fredonia Church. He is fighting all forces of evil in his community, and seizing

the great Baptist opportunity in Fredonia and its environs, embracing as it does 7,000 people who are preponderantly Baptist by inclination and training!

JAMES A. McCALEB, Pastor,
East Audubon Baptist Church,
Camp Taylor, Ky.

A MANDATE FROM THE PEOPLE

Much is said from time to time with regard to the power and effects of public sentiment.

It might, therefore not be amiss at this time to call attention to the overwhelming dry sentiment in our own county, and the counties that are bound to us by being in the same Senatorial and Judicial districts.

As a start we might refer to our own city of Bowling Green which two years ago showed a considerable wet majority yet which on November 5 registered a dry majority of one hundred and four.

Our county which, two years ago, went dry by only about two hundred majority gave a dry majority in the recent election of 1,775.

Thirty-eight of the fifty precincts went dry, some by a vote of from two to three times the wet vote and only twelve went wet, some by only from two to five majority.

Our Senatorial district is composed of Allen, Edmonson and Warren and this district gave a majority of 4,900.

Our Judicial district is composed of Allen, Butler, Edmonson and Warren and that district went dry by a majority of 5,283.

So, whenever a question which involves the wet and dry issue is up for discussion and must be acted upon by public officials there can be no doubt that the officials will have a mandate from the people, expressed in no uncertain terms that should guide them in their actions —Times Journal.

November 13, 1935.

MT. OLIVET REVIVAL

It was my happy privilege to be in a revival with Brother Floyd Montgomery and his good people at Mt. Olivet, Ky., during the last ten days of October. This is the only Baptist church in Robertson County. It was our happy privilege to serve them as pastor for almost three years while a student in Georgetown College. No better people can be found anywhere. It was good to be back in the midst of old friends of other years.

This church has faced many difficulties in recent years. But now under the able leadership of Pastor Montgomery and his noble wife the church is in the best position to go forward that it has been in the last quarter of a century. The pastor and his wife are in the confidence of the entire town and county, and it will not be long until the church

will go to full time preaching. The church owns a modern home for the pastor next door to the church. They have no debt, and with the fellowship in the finest shape, they are ready to march on from victory unto victory.

The meeting did not result in a large number of additions. They did not need that so much as they needed encouragement to attempt greater things for the Lord. While this is Brother Montgomery's first pastorate, although he has been in evangelistic work for many years, it is gratifying to see how he is leading this church and people to bigger and better things. Thank God, for a preacher and his wife who are willing to accept the call of God to such a needy field as this, and who are willing to stay with it when other more promising fields of labor may be had. We need more of them.

LEWIS C. RAY,
Louisville, Ky.

ORDINATION OF COWAN JESSE

Cowan Jesse, son of Mr. and Mrs. J. T. Jesse, Lancaster Pike, was ordained to the work of the Gospel ministry yesterday afternoon at the Lexington Avenue Church, Danville, Ky.

The ordaining council was composed of approximately forty members representing the following Baptist churches: Bruner's Chapel, Burgin, Perryville, Lexington Avenue, Danville First, Shawnee Run, Forks of Dix River, Lancaster, Parksville and East Hickman. Rev. R. M. Gabbert, pastor of the Lancaster Baptist Church, was elected Moderator of the council and A. C. Terhune, of Danville was elected Clerk.

The candidate for ordination was presented by J. A. Chestnut, Moderator of the Lexington Avenue Church, and after thorough examination the council voted unanimously to recommend his ordination. Dr. C. C. Warren preached the ordination sermon. Rev. M. L. Matthews, of Georgetown, offered the prayer, and the Bible was delivered by Rev. O. B. Mylum, of Perryville.

Following the ceremony of laying on of hands members of the council and congregation extended to Brother Jesse their best wishes in his new field of service as pastor of the East Hickman Baptist Church.

HERRING AT MAYS LICK

The period of October 28-November 8, marked in the Mays Lick Church, a time of spiritual refreshing and intellectual challenge, under that able interpreter of the Word, Dr. Ralph A. Herring, pastor of the First Church at Ashland.

From the beginning, both morning and evening services increased in attendance. Evidences of the power and presence of the Holy Spirit were constantly manifest. The messages were

simple; yet remarkably incisive and, by virtue of the messenger's knowledge of the Greek, he opened the Scriptures in such a way that we were prone to say one to another, "Did not our hearts burn with us, while he talked with us by the way, and while he opened to us the Scriptures?"

It is fully anticipated that the church will immediately seek new conquests for the Glory of God. The church by unanimous expression has said, "We want Dr. Herring back next year." This young servant of God, so consecrated to his work, will through the years lay many trophies at the feet of the Master.

A. D. ODOM, Pastor,

Mays Lick, Ky.

SANDUSKY AT UTICA

The pastor and the good people of Utica are rejoicing in the Lord over a good meeting from November 11-21. Brother G. C. Sandusky, pastor at Cloverport, Ky., did the preaching for us. In spite of the rainy weather and bad roads the attendance was good from the beginning, often having over 100 in the morning service. Brother Sandusky preached a clear, simple, Bible Gospel, exalting Christ as Saviour as clearly as any man I ever heard. He preaches an old-fashioned hell for the Christ-rejector, and a glorious Heaven for the believer in Jesus. He is safe in his methods, and one of the best personal workers that I have ever had with me in a meeting. The results of the meeting were twenty-eight for baptism, ten by letter, and the church was greatly revived.

We have been with the Utica Church for three years, and have received 133 into the fellowship of the church, 100 by baptism and thirty-three by letter. Our total gifts for all purposes have been a little over \$7,200. It has been a pleasure, indeed to serve these noble people.

GEORGE C. LOVAN,

Utica, Ky.

A YEAR OF CONQUEST FOR TEXAS BAPTISTS

(Continued from Page 10.)

with these bromidic welcome addresses, all of which are alike and most of which are presented as advertisements of the convention city. They ought to be junked in all of our conventions, including the Southern Baptist Convention, and the time of the great brotherhood conserved for more useful purposes.

† †

There's another thing about our conventions that I have always deplored. For instance, it is practically 1,000 miles from El Paso or Texline to Houston, and now and again the convention meets at El Paso, which is 1,000 miles the other way around. My view is that the Southern Baptist Convention should always

meet at some central point, and that the same is true of all State conventions. The time is past when a convention should be hauled off to some remote point in the woods or some inaccessible city far off to one side, just to please some well-meaning brethren. The concern of all is more important than the concern of a few enterprising citizens of any cities and towns.

† †

The increase in the membership of the white Baptist churches of Texas for the past three years was 100,000, and now the white Baptist churches of Texas have 600,000 members. If we add the Negro Baptist population, the Texas Baptist aggregate would be well over 1,000,000. This was the count made last week at Houston. I haven't heard from this week's count, but my guess is that it would be at least 1,040,000.

† †

The Baptist General Convention of Texas during the past year received into convention fellowship a number of the strongest of the churches of the Baptist Missionary Association, which was organized in 1899, and which still maintains a separate existence, though it has been distinctly weakened by the loss of these fine churches that have joined hands with the general convention. There's a big story here, but I refrain from writing it.

† †

Texas Baptists are orthodox. There is no Texas Baptist pastor preaching Modernism. If there are Modernists among us, the holders of Modernistic views are quiet about them and do not disturb our fellowship by projecting them either in their preaching or in our convention discussions.

† †

The Baptist Women's Missionary Union had a remarkably fine session, but the limits of this report do not allow a detailed account of their proceedings. It is worthy of note that the W. M. U. has shown very distinct advances in every department, and there is no finer body of Baptist women.

† †

Keep an eye on Texas, dear brethren of the Western Recorder family, and be assured that we are keeping up our end of the line. I could write page after page about them, but this is enough to say this week. What with my discussions of the Social Service Research Bureau and other issues, perhaps you are rather fed up on my style of literary beauty anyhow. However, if you don't like what I write, it shows a sad lack on your part of the quality of sublimated literary taste.

† †

I am not thoroughly educated to the new order of Baptist conventions. I believe there should be ample opportunity for the extemporaneous interpolations that adorned our conventions in the past. If the men on the program

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H. L. DOBBS, Superintendent

(and few except the initiated knows how men get on the program), like all the rest of us, wanted to show off, by the time this was done, the men on the back seat had to observe enforced silence. Of course there should be an order of business, but it should be more flexible than most Baptist conventions now are. The rigid program has about become the rule everywhere, including the Southern Baptist Convention. Some beloved leaders would have tried to program the Day of Pentecost if they had been there.

At the annual meeting of the Alumni Association of the Southern Baptist Theological Seminary, held at Ashland during the meeting of the General Association, Rev. A. D. Odom, pastor of the Mays Lick Baptist Church, was elected president. Pastor Odom is now entering upon his fifth year of labor at Mays Lick. Rev. Bailey F. Davis, pastor at Cadiz, Ky., was elected Vice-President, and Rev. A. K. Wright of this city was re-elected Secretary-Treasurer.

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HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

State Mission Offering

The amount received to date November 19, \$6,458.71. Our goal is \$6,500 and above the goal we want to put another woman missionary in the mountains. What about it?

Christmas For Christ

I hope every W. M. U. organization in Kentucky is planning to observe the Week of Prayer for Foreign Missions, the first week in December. A package of program material has been mailed to each W. M. S. president and to each young people's leader. If you are a new leader and have not received yours, please ask your leader of last year for it.

His Twenty-four Hour Day

"You are always working," I exclaimed, as I entered the office of a business friend. "How many hours do you work each day?" "Twenty-four," he replied with a smile. Then more seriously, "I became interested in missions and determined to go to China, but my father died and his business was in such a state that no outsider could carry it on. My mother, sisters and younger brother were dependent upon the profits of the house, so I was obliged to remain here. I then took the support of a native preacher in China as my substitute. In that way I work twenty-four hours a day, for my representative there is working while I sleep." This man is like the angels in heaven, "serving day and night."—Selected.

Congratulations to Walnut Street Baptist Church

More to Missions than to current expenses! During the sixteen years of Dr. F. F. Gibson's ministering to this church, almost a million dollars have been brought "into the storehouse"—\$455,258.27 for current expenses, and \$501,914.62 for missions and benevolences.

"We're Counting on the Women"

"In December, 1933, the W. M. U. through its Lottie Moon Christmas Offering, definitely checked the disastrous retreat of Southern Baptists in their Foreign Mission work and registered the first advance made in seven terrible lean and tragic years. Today the contrast is so great as to be almost unbelievable. The triumphant advance made one year ago by the W. M. U. of the South, in its Lottie Moon Christmas Offering, has set in motion an advance all along the

line. The results of the Lottie Moon Christmas Offering has brought new hope, new courage and a new morale to all of our missionaries in the Orient, and all across the world. All the missionaries kept home three years ago, who are physically fit, have been sent back to their stations. Twenty-nine have been reappointed and fifty-six new missionaries have been sent out, making a total of eighty-five."—Dr. Charles E. Maddry.

Messages From Our Fields

A Brazilian missionary giving an account of his stewardship among the Krao Indians wrote: "In our family worship this morning, a young man, Raymundo Baptista, the young Indian who went with us on our furlough, was invited to lead in prayer. This was his prayer: 'O God open our understanding that we may understand Thy Word so that we can teach it to others' Then he continued and asked that God would open the hearts of his people so that they would accept Jesus as their Saviour."

That is the prayer. It came from a heart that only a little while ago had never heard that there was a Saviour and that that Saviour would have the power to save him and his people from their sins.

L. M. Bratcher,

Rio de Janeiro, Brazil.

C. D. Tsiang, President of the Senior B. Y. P. U. at the Old North Gate Church, Shanghai, China, has served as president ever since the organization of this Union three years ago. These young people meet at 8:30 o'clock on Sunday morning. They want their afternoons and early evening hours free for personal work among the unsaved young people in their community.

Miss Clifford Hunter Dead

The following message comes from Miss Mallory: "Word has reached our office of the death on November 9, of Miss Clifford Hunter who for fifteen years (1913-28) was a S. B. C. missionary at Hwanghsien, China. She died at a hospital in Macon, Ga. Highly trained and beautifully consecrated, she certainly served faithfully whether in China or the homeland. Particularly does my sympathy go out to the sister's children, whom she has mothered for many years at Fort Valley, Ga."

(Miss Hunter served as Corresponding and Office Secretary of Kentucky W. M. U. from 1911 to June, 1913 most effectively.)

Dr. Lawrence Ill

"Dr. J. B. Lawrence underwent an emergency operation for appendicitis on the afternoon of November 15. His condition was serious, but the report next morning was favorable. He came to his office in the morning, spent about an hour and went home and they operated at 3:30. We hope you will join us in prayer for his recovery."

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Modern Crusaders

(Written by Lewis W. Martin for R. A. Focus Month)

Beauty that only God could produce clothed the valley that lay out in a glorious view from our door. The hills were wearing their many colored coat of autumn. A full harvest moon had transformed the night into almost day. Viewing this wonderful scene from a little hill above the house, one felt so near to God that he might not be surprised to hear Him speak so that even the physical ear could hear.

Across the way from another hill came the call, "Who! Who!—Who—o—o—o!" Boys, it was only an owl, but somehow that night and the wonder of nature about me started me to thinking about you. A fog descended over the valley, closed out the moon and brought to me a vision.

First, I heard in the distance the faint clatter of the beat of horses hoofs on the hard-surfaced highway. Nearer and nearer came the sound of the marching of many riders. Soon a regiment of mounted Royal Ambassadors halted at the command of their leader at my front gate. The line of mounted Royal Ambassadors extended far down the road. The horses were arrayed in beautiful blue and gold coverings with tassels and bright ornaments on bridle and saddle. The boys were dressed in full Royal Ambassador regalia. From their pointed gilded riding boots with shining spurs, to their plume-bedecked helmets, they were wearing the full armor of an Ambassador of Christ. How grand and thrilling was the sight. Swords of the Spirit hung at their side and not cumbersome, but every ready for use were the shields of Faith. Their breastplates of His Righteousness glistened in the moon-light.

One young man alighted and saluting addressed me. "Sir, we are Royal Ambassadors of Kentucky, Knights, Squires and Pages on a Royal Modern Crusade for Christ our King. We are in search of a Missionary of our King. He was once a Royal Ambassador, but is now on assigned service as a Missionary of our Home Mission Board.

The leader of the Ambassadors was told that he was at the end of his journey,—he had found the object of his quest; He was heartily welcomed.

To these Ambassadors had come a knowledge of needs that they could help a missionary in the mountains. Briefly this was the story:

"First, when the needs were known, each local chapter gathered about the 'round table' for conference. Each one

decided what he thought he could best secure. Some had money and they were assigned to secure those things that had to be bought. Those who did not have money, went out to solicit clothes, old toys, books, etc. Never had knights of the older days more enthusiastic or enjoyable 'round table' meetings.

"Our next activity was hunt. Those heavier boxes there are books for your circulating library. We had to use the 'sword of the Spirit' many a time and often raise our 'shields of faith' but in most cases we came through with a victory. It was as thrilling as hunting game in a forest. Loading their guns with dimes and quarters many of the boys brought down boxes of crayons, pencils, paste, saws and blades. Two or three chapters loaded a cannon with dimes and nickles and with one shot at the Baptist Book Store, brought down a D. V. B. S. Department book. Others actually brought down the Christian and American flags, but not to be treated in any ill respect. They are properly furled waiting D. V. B. S. time.

"Next, were the happy times we had in our chapter rooms assorting, preparing and packing the things we bring. Some boys with manual training experience labored many nights working over broken and used toys. They have strengthened and repaired and painted as good helpers for Santa Claus. Some boys drew thier sword of the Spirit on the shoe shop man and had some used shoes repaired to be about as good as new. Some mothers were called into service to sew buttons on used clothes and to do some patching and darning. What Knightly Deeds even Pages and Squires did! Everything was carefully packed and prepared for the long journey.

"No crusade was ever a happier one and we trust ours will be second to none in desires accomplished. We hereby place in your hands, for distribution, our treasure and take our leave."

The missionary expressed briefly his sincere appreciation for what he knew their gifts would do. The leader gave a command. Soon all the boys were mounted. Down the valley they went singing. With a joyful heart, but a tear-stained face, the missionary listened until the words, "I'm here on business for my King . . . O, be ye reconciled to God," finally died away in the distance.

ACROSS THE MASON AND DIXON'S LINE

(Continued from Page 6.)

Our own sinfulness cries for a change of heart and life and we rejoice that we can be born again. Our schools have not robbed us of the sweetness of our faith and in humble trust we tell again the old, old story of Jesus and His love. No wonder in such a region a third of

the population are either Baptists or of Baptist families.

III

Truth compels me to add that we are fast becoming commercialized. Apparently our golden days of romance are in the past. Whether you like it or not we are yearly becoming like those North of Mason and Dixon's line. The romantic Lee continues to surrender to the scientific Grant. You have fascinated us with sports, organizations, money-making and mind-your-own-business until a rural preacher is not sure of an invitation to dinner. If we could shift the color line and the climate and speed up on pronunciation, you would not recognize this ancient landmark. But in this new age what need is there for hospitality, generosity and like ancient virtues, we are co-ordinating, regimentating, pensioning and the like? The government determines the hours, wage, dole, taxes; we are no longer our brother's keeper; we are the wards of the State. Washington does our thinking, our planning and there is nothing left for us to do except to pray and pay. Soon there will be no North, no South, no East, no West—just one direction—one point of the compass, one master of all. The old South thought much of States' rights, but as soon as Louisiana is conquered this precious treasure becomes a relic for our National Museum. And yet I do not despair. The power of the past is broken but not destroyed. We shall return to the simpler forms. As Baptists we have to surrender all we have cherished, when we yield our individual rights. The simpler things have been our boon. The regalia of pomp and power belong to others.

Our Gospel of service has been one of co-operation, not regimentation. We have stressed the compulsion of an inner conscience rather than submitting to another's. The teachings of the Fathers are now outgrown, only Father Coughlin is left. Why write of ancient landmarks? The only excuse is that some of the white haired sons of yesterday have not been buried. With them the past survives. Traditions, history, ancient landmarks are still held secret. We cherish our historic battle fields. The former hatred have gone; we have forgotten the issues which divided us; we rejoice that victory came to Grant at Appomatox but we cherish the valor, the heroism of the ragged army who wore the gray.

IV

Surely this subject is packed with memories. It belongs to one who honors the gray uniform, his father wore. It emphasizes conviction, community pride, loyalty to convictions. I can love a man who fights more than one who runs away. Lincoln and Lee are my heroes. My heart beats for both sides of this historic line. Because I love my South-land so devotedly is why I love my country so strongly. He who loves his

own family with greatest devotion, loves more strongly other families. One who professes to love all alike, usually loves himself supremely. My native Tennessee with the dearest sentiments of my soul, her tiny rills, her woods, her countrysides are dear to my heart but because of this, my heart goes out in deeper love for Vermont or for those on Canadian soil. Love that abides must adjust itself to those it sees oftenest and knows best, then it can circle the globe—if I fail to love my neighbor, I truly fail to love the Chinaman. Because my creed is precious, I respect the creed of every man.

Lee respects the South I love; Truett represents the real heart of the Baptists of the South. There is not a State in the union in which I could not spend my last days with joy and contentment. I love them all. Our sentimentalities, our prejudices are submerged in our brotherhood. The truths which hold us together are so much greater than the differences which separate us.

After all, what is it that separates us? Only that river, that beautiful river which majestically flows from the Alleghanies and joins the waters of the Mississippi and then is lost in the great Southern Gulf. Yes, that which separates, eventually unites us. Where love abounds, the separations of time become the re-unions of eternity. We are pilgrims to the City Beautiful and no imaginary lines will mar the glory of our common destiny—whether these lines, sectional or political—there is only one line which determines our destiny, the blood line of the crucified One.

H. W. Ellis, formerly pastor in Tennessee and Kentucky, and Singer J. Dalbert Coutts, have just closed a meeting with Pastor W. C. McGill at Iuka, Miss. During the ten days of the meetings there were twenty-four who acknowledged Jesus Christ as their Saviour, with him at the Central Church, Mem- and fifteen came by letter.

Miss Elizabeth Boyce, daughter of Dr. James P. Boyce, first President of the Southern Baptist Theological Seminary, died at her home in Washington, D. C., on Tuesday, November 12. She formerly resided in Louisville. She is survived by two sisters, Misses Lucy and Francis Boyce, also of Washington. Miss Elizabeth Boyce was of great aid to Dr. John A. Broadus in the preparation of his book on her illustrious father in the eighteen-nineties under the title of "Memoir of James Petigru Boyce."

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THE FIRESIDE

THE TURKEY'S OPINION

"What dost thou think of drumsticks?"

We asked the barnyard bird.

He grinned a turkey grin, and then

He answered us this word:

"They're good to eat, they're good to beat;

But sure as I am living

They're best to run away with

The week before Thanksgiving."

—Anna M. Pratt, in Christian Observer.

BOBBY FINDS THANKSGIVING

"Now, Bobby, tell us what Thanksgiving Day means to you," said Miss Robbins, the day before school closed for the holiday.

"It means turkey, cranberry sauce, pumpkin pie and all the fixings!" declared Bobby Baxter promptly.

His teacher seemed disappointed, for she added, "Are you sure it means nothing more to you than that?"

"Well, it usually means a stomach ache, Miss Robbins, for we always go to Grandma's and I just eat and eat!"

This answer didn't seem to be the right one either, for Miss Robbins didn't even smile when the children laughed so loudly, but as Bobby said to himself later that night after he had gone to bed, "I told her the truth, anyway, and that's what she wanted, wasn't it?"

"Of course she wanted the truth," spoke up a wee little voice seeming to come nearer and nearer to Bobby.

"Who could it be? thought Bobby, who was a bit frightened "I'm not even whispering, so how could anyone hear me?"

"Here I am, Bobby Baxter. Don't you see me now?" the voice continued.

Bobby looked and saw—yes! a real little PILGRIM GIRL. "Why, she's just like the ones in our book at school."

"I see you know he so I won't have to introduce myself really. You can just call me Priscilla," and the little Pilgrim girl came very close to Bobby.

"Why have you come here to see me?" asked Bobby curiously. "I thought you belonged to the long-ago times."

"I do, but I still live, you see, and always will as long as people remember the first Thanksgiving. But there are plenty of children just like you who don't know what Thanksgiving means. I heard what you said in school this afternoon and so did all the other little Pilgrim boys and girls. I have come to take you back with me to a real Thanksgiving Day. Hurry, we must get started right away!"

Before Bobby realized what had happened, he found himself whisked away with Priscilla, and in a few moments

he was standing with her in some deep woods in front of a log cabin.

"That cabin looks just like my Uncle Jim's down in Maine," began Bobby, but Priscilla interrupted quickly.

"Don't be silly! The Pilgrim Fathers built that cabin soon after we came over in the Mayflower. You and I won't go inside now, for the mothers are busy preparing a feast for our Indian friends."

"Indians?" shouted Bobby excitedly. "Are the Indians really truly coming? I've got an Indian suit at home and a big bow and arrow! I wish I had brought them. I could shoot an Indian chief without looking," he boasted proudly.

"Oh, but you mustn't talk that way about the Indians. They are our friends! We like them, and, oh, here they come now! Or, goody, goody!" shouted Priscilla gaily.

Bobby didn't feel quite so brave when he saw the big Indians approaching so swiftly. He moved up very close to his little friend, Priscilla. Several Pilgrims came out to greet them and before long all the Indians and Pilgrims were seated together at a great long table. They all began to pray. Bobby couldn't understand the Indians very well but he knew the Pilgrims were thanking God for everything.

"I can't see what they can be thankful for," thought Bobby. "They don't seem to have much! No automobiles! No electric lights! No radios! No beautiful homes! No wonderful dinner with all the fixings! It seems pretty funny to me!"

"Why are these Pilgrims and Indians so thankful to God and so happy?" Bobby finally asked Priscilla as she came up to him again. "I'm sure I don't see anything to be thankful for around here."

"That's just why I brought you here, Bobby Baxter—to show you that a real Thanksgiving isn't just a day to eat turkey, cranberry sauce, pumpkin pie and all the fixings. It's a day to think about all your blessings that God has given you, like Mothers, Daddies, good health, and things you can't buy! These Pilgrims are helping the Indians who have helped them. They don't need to be thankful for just old turkeys! They eat them because they've got so many they don't know what else to do with them. You've got to leave this place now, Bobby, or it will be too late for you to go to your own Thanksgiving!"

"Come, Bobby, wake up, dear! You don't want to sleep all Thanksgiving Day, do you?"

Bobby rubbed his eyes sleepily and saw his Mother standing over him. "Is

it really Thanksgiving Day? I thought I had had mine already."

"What! you dreamed about turkey, cranberry sauce and all the fixings?" laughed Mother.

"Oh, no, Mother, you don't understand! I mean a real Thanksgiving Day, where everybody gives thanks to God for blessings like you, Mother, and Dad. I'm just glad I didn't sleep any more of this Thanksgiving Day away! There's so much to be thankful for I've got to think about it before I start eating that turkey at Grandma's this noon!" and Bobby jumped quickly out of bed.

—Carolyn Towle in Advance.

THANKSGIVING

Burr of business, whirr of barter,
Wheels of commerce, cogs of trade,
Crowding, jostling confusion
That the noisy marts have made,
Harken to the voice celestial,
Halt the rushing human ranks,
Check the breathless pace of living,
Take the time for giving thanks.

Thanks for food and homes to shelter,
Social joys of neighborhood,
Grains in harvest yellow gathered,
All the old familiar good.
As an Angelus is sounding
Nation-wide today the call,
Stand with hand and heart uplifted,
Thank the Giver of it all.

Sons of the stout-hearted fathers,
Brave ones of the by-gone day,
Armed with faith and gun who gathered
Grateful in the wilds to pray,
We, secure from savage riot,
Safe on dear-bought freedom's sod,
For our days of peace and quiet
Own our debt of thanks to God.

In a land and age of wonder,
People, happy, peaceful, free,
Ships that bird-like soar the heavens
As the ships have sailed the sea,
It is meet that man aspiring
Earth and ocean's might to dare,
Mind him of the God who made him
Master of the sea and air.

From the coast of California
To the East historic shore
Rise today the tuneful anthem
That shall silence never more.
From the rural groves and pastures
To the city's teeming ward,
Upward roll the tones majestic
Of the nation's "Praise the Lord."

—Jane Blakeslee Richards in
The Congregationalist.

Singer P. S. Rowland, of Carrollton, Ga., is assisting Pastor Charles T. Ricks in meetings at the First Church of Corbin, Ky.

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space.

It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

MRS. EMMA BAKER EADES

In the death of Mrs. Emma Baker Eades, October 18-19, 1935, wife of Wallace Eades, our church, our society, her family and friends, have lost a kind, sympathetic Christian, who cheerfully ministered to the sick and needy. Let us remember her loved ones at home and her brother, Ben Baker, in far away China.

MRS. ALEX L. EDWARDS,
Secretary W. M. S.

Versailles, Ky.

MRS. L. E. WILKINS

On November 18, 1935, God called Mrs. L. E. Wilkins to her Heavenly Home. She was a faithful member of the Cherry Hill Baptist Church, and lived a life that was an inspiration to all who knew her, especially to the younger members of her church.

We, the members of the Missionary Society feel very deeply the loss of this dear member who was constantly at her post of duty, but our loss is her gain.

Therefore, be it resolved that we thank God for this consecrated woman. Second, That we extend our deepest sympathy to the bereaved family.

MRS. J. L. STEEL, President,
Central City, Ky., R. R. 3.

MRS. MAGGIE COX SHELTON

Whereas, on September 15, 1935, God in His infinite wisdom called suddenly from our midst Mrs. Maggie Cox Shelton, a devoted member of Mt. Moriah Baptist Church.

Therefore, be it resolved, first, that we thank God for her life that manifested that spirit of humility and simplicity that characterized the life of our Lord and Master, Jesus Christ.

Second, that in her passing the church and W. M. S. lost one of their most faithful and best-loved members.

Third, that we extend our sympathy to her bereaved husband and loved ones.

MRS. NANNIE PUCKETT,
MRS. DOVE TEMPLE,
MRS. BEN HARDESTY.

Mt. Eden, Ky.

MISS VIRGINIA HOWARD

Whereas, that the members of the Baptist Church, the family, and the community sustained a loss, when our sister, Virginia Howard fell asleep in Jesus, September 10, 1935.

She was born August 17, 1917. At the time of her death she was eighteen years, three weeks and three days. She is survived by her mother, Mrs. Eva Howard; one sister, Mary Howard; also an aunt, Nannie Owen; and two uncles, Charlie and Joe Dick Owen, all of whom live near by. She leaves other aunts, uncles, cousins, and a number of friends who were deeply touched by her going.

Funeral services were conducted at the Baptist Church by her pastor, Rev. G. C. Whiteley, assisted by Rev. C. D.

Owen, pastor of the Methodist Church. She was laid to rest in the Glen Dean Cemetery.

We shall miss her presence from our midst. Therefore we as friends, do express our appreciation for her strong faith and helpful words in our Christian cause, and extend our sympathy to the family.

DECKER SISTERS,
Glen Dean, Ky.

MRS. ELLA J. WILMORE

We desire to pay a short farewell tribute to the memory of Mrs. Ella Y. Wilmore, who has been a devoted member of our Woman's Missionary Society for many years. She was not only active in missionary work, but a faithful member of the Gradyville Baptist Church. Within these walls she gave the best years of her life in service of our Lord.

Whereas, God in His infinite wisdom has called from our W. M. S. and from our midst Mrs. Ella Y. Wilmore, who passed from her earthly home to that haven of eternal rest October 22, 1935.

Second, In her character there was meekness and refinement of manner, the wisdom of conduct, the warmth of friendship.

MRS. IRENE GIST,
MRS. L. C. NELL,
MRS. W. S. BAKER, Com.

Gradyville, Ky.

NORTON AND SAXTON AT BRODHEAD

I have just closed a meeting in Brodhead, Ky., Rev. Burt Gould, Pastor, W. J. Norton from the First Baptist Church at Irvine, preaching.

I don't believe I have ever been into a community where there was a revival where the spirit of co-operation was so manifest as in this meeting just closed at Brodhead. This letter might seem a little bit long, but I hope you will be patient in reading it because it is interesting. The business houses closed every day for one hour from 2:00 until 3:00 o'clock in the afternoon. They closed their houses of business that people might serve the Lord. Another feature of this spiritual co-operation at Brodhead, the public school, consisting of high school and grammar or graded schools, all are in the same building, and for one hour from 10:15 until 11:15, I had the privilege of speaking to these young people, hundreds of them, every day. W. J. Norton, pastor at Irvine, preached, for the services. I had never been in a meeting with Brother Norton before. But I do want to say this, he is certainly a spirit-filled man, and from the Gospel he preached, there were fifty-two additions—thirty-two for baptism, and the remaining for restoration and reconsecration.

Another interesting feature of the revived spirit in the hearts of the Christians there is, it won't be long until this church shall be full-time instead of half-time preaching. Brother Gould certainly is a devoted Christian and is burning with the fire of Christ in his heart for lost souls. We had a choir

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there of sixty young men and women, forty Juniors and an adult choir of thirty. These dear people love to sing the old fashioned Gospel hymns.

V. P. SAXTON, Gospel Singer.

J. C. JONES AT BEECHLAND

It was our privilege to spend two weeks with Pastor O. A. Linger and the Beechland Church, in Long Run Association. Pastor O. A. Linger and wife are wonderful leaders and have a well organized church following their leadership.

Their commodious new Sunday-school rooms will soon be ready for use which will take care of an ever increasing attendance. Under the excellent supervision of pastor and superintendent the school is not only increasing in numbers but efficiency as well.

Beechland is evangelistic and continues to baptize converts into its fellowship. Around 150 members have been received during the three years that Rev. A. O. Linger has served as pastor. We are expecting great things of this fine church.

J. C. JONES,
Williamson, W. Va.

Dr. J. B. Lawrence had just returned from the Mississippi Convention when he was stricken with a severe pain and was rushed to the Hospital in Atlanta and underwent an emergency operation for appendicitis on Friday, November 15. His operation was successful and he is now thought to be on the road to recovery.

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

Truly this is a day on which we ought to be thankful to our God for His many blessings. He has been wonderfully good to us and we are grateful beyond power of expression. We give Him all the glory for all that has been accomplished. We could have done nothing without Him.

Not only should this day be one of thanksgiving but every day should be a time for giving thanks.

State Intermediate Sword Drill Contest

Tomorrow night (Friday, November 29) at 8:00 P. M. in the auditorium of the Fourth Avenue Baptist Church at Fourth and Oak, Louisville, will be conducted the State Intermediate Sword Drill Contest, with the five Regional winners competing, in order to determine the one who shall represent Kentucky at the Southwide Intermediate Sword Drill Contest during the Fourth Southwide Training Union Conference at Birmingham, Alabama, December 31 to January 3.

All are welcome and urged to attend the meeting tomorrow night.

Southwide Conference at Birmingham

People in various parts of the state are planning to go to Birmingham and are writing in for information. Great interest is being shown in this meeting. Remember our goal is 300. If you can possibly go, and make it possible for someone else to go, you will be taking advantage of a rare opportunity. One church voted the other night to send their Director. This is a splendid thing to do. Many other churches ought to do the same thing.

I would like to have the name and address, church and association, office held in Training Union, whether Junior, Intermediate, Senior, or Adult, when and how going to Birmingham, of every one who is going. It will help our Kentucky delegation.

Owensboro—Davless-McLean

During the week of November 4 to 8 the Fourteenth Annual Training School of Owensboro City Union was held. Mr. Monty Cummings is the President of the City Union and Mr. Otto Bryant was Chairman of the Training School Committee. These together with the many others who co-operated with them in various ways planned a splendid schedule for the week, as follows: for each night: 7:00 P. M. to 7:45—Class Period; 7:45 to 8:15—Intermission; 8:15 to 9:00—Class Period. The school was held this year with the Third Church. The attendance goal of 250

in this one central school for the seven churches was reached and the average was 201. When all reports are in something near 200 will have completed one of the seven courses which were taught as follows: Junior Manual by Miss Mary Ella Davis; Studying for Service by Miss Elva Smith; Intermediate Manual by Mrs. J. Lee Booker, Junior and Intermediate Leader for Alabama; The Meaning of Church Membership by Pastor W. W. Harvey of Buena Vista Church, Owensboro; Senior Manual by Byron C. S. DeJarnette; Investments in Christian Living by our State Chorister J. Maxwell Chambers of Owensboro; Junior and Intermediate Leader's Manual by Miss Winnie Rickett, State Training Union Secretary of North Carolina.

The future is bright and the possibilities are great for the Training work in Owensboro and Davless-McLean Association. We wish to express appreciation to all who made this school successful and we look forward to a greater one for next year. It was a real joy to have Miss Rickett and Mrs. Booker, such splendid workers with us.

General Association

I wish to express my appreciation to the General Association for the fine way in which the message and report of your Secretary were received in the meeting at Ashland. The Association reached some of the highest points realized in years.

State B. S. U. Convention

It was my privilege to have a part on the program of the State B. S. U. Convention in session with the Calvary Church, Lexington, November 15-17. A great program was presented and it included such outstanding men as Dr. R. G. Lee and Dr. John R. Sampey.

To look upon and meet with the Baptist students from most of the Colleges and Universities was an inspiration.

Danville, First—South District

On Sunday night, November 17, it was my privilege to visit all three B. Y. P. U's and preach at the evening preaching hour of the First Baptist Church, Danville. It was with regret that I found Pastor Kuhnle, because of illness, not able to be present.

North Kentucky Banquet

The nineteenth annual banquet of the North Kentucky Training Union was held on Tuesday evening, November 19 at the First Church, Covington with about 225 present. It was a joy to have a part on the program, which contained several interesting features. Much work had been done in preparation for this banquet. The decorations were in keeping with the Thanksgiving season. The new President, Mr. Sterling McMillan, of Latonia, and the other new officers for the coming year were installed.

Study Course Extension Work

The Training Union of Calvary

Church, Akron, Ohio, recently conducted a Training School in one of the smaller churches of Akron.

Another Record

Director Estil Walker, of Sulphur, reports the organization of Junior, Intermediate, and Senior Unions. He also reports an attendance record. On Sunday, November 17 the Junior, Intermediate, Senior, and Adult Unions had present all members enrolled, and many visitors.

Report of Baptist Training Union Department

Introduction

With gratitude to God for His many blessings and appreciation to you for your co-operation, we report progress for the past year. By faith in Christ and desiring to follow His Spirit, we have tried to "Magnify His Church."

Some gains over last year follow:

1. There are 20 more churches with Training Union.
2. There are 22 more churches with at least one B. Y. P. U. and B. A. U.
3. There are 70 more B. Y. P. U's and B. A. U's.
4. There are 2 more Associational Unions.
5. Many have yielded to Christian Service.
6. Spiritual life has deepened.

State Training Union Convention

The nineteenth annual State Convention held with First Church, Corbin was one of our best. The twentieth will meet with First Church, Newport, April 16 to 19, 1936. Registration goal is 1,000.

State Training Union Directory

State Secretary—Byron C. S. DeJarnette, 205 East Chestnut, Louisville.
Office Secretary—Miss Jewel Potter, 205 E. Chestnut St., Louisville.
President—D. H. Daniel, Jr., 153 N. Bayly Ave., Louisville.
Vice President (Also Regional Presidents)—
Central Region—Thomas Cook, Walton.
Eastern—H. W. Hood, Irvine.
Southeastern—A. Joe Asher, Harlan.
West Central—Geo. W. Cummins, 2328 Crittenden Drive, Louisville.
Western—R. W. Churchill, Murray.
Recording Secretary—Miss Ruth Dawson, 139 Fifteenth St., Newport.
Treasurer—Miss Velma Scheible, 2722 S. Fifth St., Louisville.
Chorister—J. Max Chambers, Owensboro.
Reporter—Kenneth Herren, Corbin.

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Junior Leader—Miss Mildred Curd, Bowling Green.
Intermediate Leader—Miss Grace Morehead, Owensboro.
Senior B. A. U. Leader—Kenneth Herin, Corbin (appointed).

RECORD OF ATTENDANCE**Baptist Training Unions reporting enrollment of 100 or over**

November 17, 1935

	Att.	Vis.	En.
Paris, First	125	18	134
Louisville, Grace	125	10	150
Paducah, Immanuel	118	26	152
Louisville, Crescent Hill	112	15	147
Akron, Ohio, Calvary	110	23	130
Henderson, Audubon	110	3	125
Harrodsburg	109	19	132
Oneida	106	3	134
Owensboro, Third	105	29	129
Taylorsville	105	5	134
Newport, First	104	40	180
Pineville, First	104	6	165
Louisville, Bapt. Temple	96	21	135
Owensboro, First	89	20	126
Louisville, Ninth & O	84	12	128
Erlanger, Elsmere	82	1	112
Danville, Lexington Ave.	78	16	112
E'town, Severns Valley	75	4	110
Sulphur	54	17	54

LOUISVILLE BAPTIST WOMEN VISIT "SUNSHINE CENTER"

"Sunshine Center," the Baptist community house for colored people, 1023 West Madison, Louisville, set apart recently a "visiting day" for the women of the Baptist Missionary Societies of the city, who are interested in the work being carried on under the direction of Thomas Dorsey and his wife.

The activities at Sunshine Center include, mothers' club, day nursery, night school, girls' club, boy scouts, music classes, cooking, woodwork, and a splendid reading room, which has been established by the Walnut Street Church women in memory of their faithful janitor, Warner May.

A good program was carried out and the visiting women enjoyed seeing the improvements that have been made in the last few months. New papering and fresh paint adds hope and good cheer to the place, and these colored Baptist friends appreciate the encouragement and financial help they are given, and let us say right here that they need and deserve from White Baptists much more than they get.

TWO MAGAZINES "BORN" WITH SAME NAME

George R. Jewell, Louisville, Ky.

The launching of a new magazine is always a venture—fraught with hazards, unforeseen crags sticking up under the surface where they are kept from view, and are only "discovered" when struck—and the launching of a "religious" journal is even more of a venture. But

the adventure incident about which we are at present writing seems to have been born twins, to give added zest to the venture, except that the twins figure of speech breaks down, insofar as they do not have the same parents.

In September of this year "The Religious Digest" Vol. 1, No. 1, was started at New Castle, Ind., edited by Albert F. Byrne, and his assistant, Mabel E. Jacoby. In October the "Religious Digest" Vol. 1, No. 1, was published by the William B. Eerdmans Publishing Co., of Grand Rapids, Mich. This latter magazine is edited by Bernard J. Mulder, D.D., and its Editorial Council is composed of Leander S. Keyser, Springfield, Ohio; Norman Vincent Peale, New York; George Goris, Grand Rapids; John M. Van Der Meulen, Louisville; Robert G. Lee, Memphis; William G. Robinson, Atlanta; Harry Rimmer, Duluth; Francis Shunk Downs, Berkeley; Roy L. Smith, Los Angeles; Paul S. Leinbach, Philadelphia; William Beiderwolf, Palm Beach; John Van Ess,

Arabia; Fred W. Kerr, Canada; E. Stanley Jones, India; Donald MacLean, Scotland; P. J. G. Meiring, South Africa; F. W. Grosheide, Holland; and Willis G. Hoekje, Japan. Both of these small magazines are designed in make-up and style and editorial policy like that of "The Reader's Digest."

Articles are culled from various religious journals, greatly abridged and reproduced in these magazines. Writers often object to having a few words or paragraphs stricken from their articles by editors, but these magazines of the "Digest" type are living examples that articles are often greatly improved by paring. Not only that, the articles are read when they are reduced, which cannot always be said for them when they are published as they are sent to the editors.

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Every Member Canvass Literature

Literature giving information about the various Institutions and Agencies that are supported by the Every Member Canvass Movement is now available.

CO-OPERATIVE PROGRAM TRACTS:

- "Why I Like the Baptist Co-operative Program"
- "Laborers Together With God"
- "How Baptists Worship and Work Together"
- "A Glimpse at the Co-operative Program of Southern Baptists"

SOUTH-WIDE INSTITUTIONS AND AGENCIES:**FOREIGN MISSIONS:**

- "The Word of God Not Bound"
- "Catechism on the Work of the Foreign Board"

HOME MISSIONS:

- "Look Upon the Fields"

SEMINARIES:

- "Ministerial Education"

HOSPITALS:

- "Why Christian Hospitals"

WORK IN KENTUCKY:

- "The Co-operative Program of the General Association of Baptists in Kentucky."

STEWARDSHIP AND TITHING:

- "Scriptural Giving"
- "God's Message to Southern Baptists on Stewardship"
- "Seven Marks of a Good Steward"
- "I Am Resolved"
- "What is the Belmont Covenant Plan?"

PLAN OF OPERATION:

- "How to make a success of the Every Member Canvass."

PLEDGE CARDS!

Card number one is used in securing subscriptions:

- To the Local Church Budget.
- To the Co-operative Program.

Card number two is used in securing "Over and Above" Pledges for the Kentucky Baptist Hundred Thousand Club.

This literature can be secured from the Baptist State Board Headquarters. Let your order definitely state number desired of each separate tract and also the number of Pledge Cards wanted.

Send all orders to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

The Zero Hour for Many Southern Baptists

FAITHFULNESS IN STEWARDSHIP

By J. R. Hobbs, Birmingham,
Vice-President, S. B. C.

Modern speech requires the use of the word "trustee" to give the full force of the meaning of the word "steward." Stewardship is trusteeship in the language of today.

First, the New Testament doctrine of stewardship implies divine ownership in fee simple of the Christian, what he is, and what he possesses. The Christian's person, his talents, his physical powers, his time, and his material possessions all belong to his God.

Second, the New Testament doctrine of stewardship implies the Christian in temporary possession and control of what he is and what he has as God's administrator. Just as the trustee administers an estate for the benefit of designated persons, so the Christian administers himself and what he has—God's estate—for the benefit of God.

Principles Underlying Stewardship

Third, our Lord Himself states the principles governing the functions of stewardship as being: 1. Faithfulness in small things is the true standard of all faithfulness. The Christian who is careless in the discharge of small obligations cannot hope to have committed to him large responsibilities. 2. Unless the Christian is faithful in handling worldly obligations he cannot hope to have the "true riches." Faithfulness in worldly relationships is the positive condition to stewardship of heavenly treasures. 3. Unless the Christian is faithful with what belongs to others he cannot have what otherwise might belong to him. The Christian's prosperity is positively conditioned upon his manner of recognizing and respecting the rights and property of others. 4. The basic principle underlying all this is simple honesty. Faithfulness is honesty, unfaithfulness, dishonesty. The faithful steward is plainly the honest steward.

Fourth, the New Testament doctrine of stewardship implies the Christian's right under God to enjoy a just proportion of his time, talents, physical powers and money for his own benefit while he sets aside as a sacred trust a just proportion of these for God's benefit. Thus the Christian is obligated not to use what he reserves for himself in a manner inimical to God's interests, and at once to use what he sets aside for God in a manner wisely calculated to serve the best interests of God and His Kingdom.

The Steward's Pledge

Fifth, faithful discharge of the functions of New Testament stewardship requires the steward's pledge. This pledge

WHY I BELIEVE IN TITHING

By John L. Hill, Book Editor,
Sunday School Board

1. I believe in tithing because I love Jesus, appreciate in some measure what he has done for me, and realize that I could not make adequate return if I should put all my income into his treasury.

2. I believe in tithing because I like to have a definite minimum expression of my love for my Master.

3. I believe in tithing because the practice of it challenges love gifts above the tithe and brings some of the satisfactions of joyous service.

4. I believe in tithing because the tithe affords a convenient, sensible practical basis of co-operation in Kingdom work.

5. Loving the Master and delighting to work with my brethren for His glory, I am happy to covenant with them to put regularly into the treasury of the local church one-tenth of my gross income.

is also required for the safe and sane handling of the financial affairs of God in the earth.

The operations of the churches and agencies of the Kingdom of God require means or money. How much the churches and agencies can wisely undertake can be determined with any accuracy only on the basis of the amounts individual Christians are able and willing to pledge. Thus the faithfulness of a steward requires that he pledge himself for definite amounts. This he may wisely do by estimating God's proportion of his income and pledging that, or by stating the proportion he is pledging and giving a fair estimate of what that will be for the time involved. Thus the faithful Christian steward joins others like himself in providing a basis upon which the churches and agencies may wisely calculate the work they may undertake for the period involved. Let the Christian so deport himself and he will measure up to the words of Paul, "Moreover, it is required in stewards that man may be found faithful." (See Luke 16:1-13; 1 Cor. 16:2).

The Zero Hour is the time for the hero.

A delightful little tract has been issued entitled "Ring the Door Bells," or "The Art of Visiting," by the Young People's and Adult Department of the Sunday School Board, Nashville, Tennessee.

TO PLEDGE OR NOT TO PLEDGE

By Walter M. Gilmore, Publicity Director,
Executive Committee, S. B. C.

For several weeks many of our Southern Baptist pastors and churches have been faithfully preparing their people and planning for the annual Every Member Canvass. The time suggested for the Canvass was November 3-December 8, culminating in a great simultaneous movement the first week in December. So the "zero-hour" has come for a concerted, persistent, heroic advance on every sector of our battle lines from Maryland to Arizona and from Southern Illinois to Florida.

Why Pledge?

1. As a mark of our love and loyalty to our church. If we pledge to pay a certain amount at stated periods to our automobile dealer, the light, water and telephone companies, our landlord, and others, even signing notes that are negotiable at the bank, simply because we have to, surely we will be willing to use our credit to the limit in behalf of our church and the causes it fosters, because we love our Lord supremely.

2. It will stiffen our purpose to pay. The fact that one has made a definite pledge and he knows that the work of the church has been planned on the basis of his pledge will spur him up to meet his obligations at any cost. Let no one imagine that if he does not pledge he is under no obligation to bear his part of the financial burdens of his church. The obligation rests upon him just as really before he pledges as after he pledges. Touching the dotted line simply impresses the obligation on him more forcibly.

3. We will give more if we pledge. After all, our pledge is simply the goal we set for ourselves. Certainly in this day of unlimited opportunities for service for our Lord both in the homeland and around the encircling globe, we should be willing to pledge and pay at least a tithe of our income to the support of our church as it seeks to minister to the deepest needs of our own people and those of other lands.

With Apologies to Shakespeare

"To pledge or not to pledge, that is the question.

Whether 'tis nobler in a man to gather The church's blessings free and leave to others

To foot the bills and spread the gospel tidings,

Or take a pen and sign a pledge that's Christian,

And share the cost. To write—to sign—to pledge.

To pledge—surely to pay! Ay, there's the test."